

AN
Exposition of the Lords
Prayer:

In the vway of Catechising
seruing for ignorant
people.

Hereunto are adioined the
Praierys of Paule, taken
out of his Epistles.

By W. Perkins.

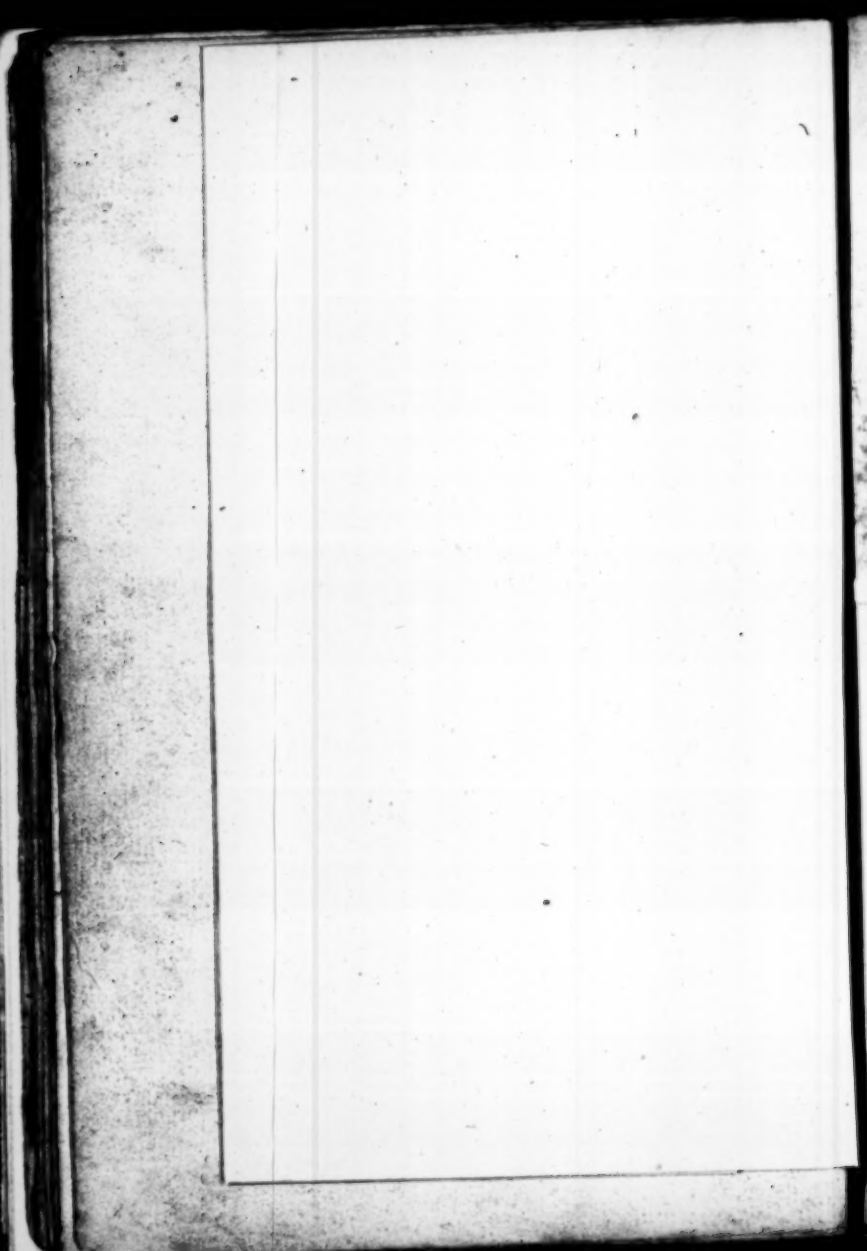


LONDON

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1595.

A brieft exposition vpon the Lords praier.

| The parts. | The words, | The meaning of the words. | Wants to bee bewailed. | Graces to bee desired |
|---------------------------------------|--|---|---|---|
| 1. <i>The preface.</i> | Our father. Which art in heauen. | <i>O father of Christ, and in him our father.</i> <i>Who though thou bee present every where: yet doest manifest thy selfe to vs in maiestie and glory from the highest heauens.</i> | 1. Want of reuerence. 2. By thoughts. | 1. Love of our brethren. 2. The spirit of adoption. 3. Feare, trembling reuerence, Eccl. 5. |
| 2. <i>Penit. &c.</i> | Hallowed bee thy name. | <i>Grant that in all our thoughts, words and deedes, wee maye giue glorye and praise to thee.</i> | 1. Pride of heart. 2. Hardnesse of heart. 3. Ingratitude. 4. Enuill life. | 1. Knowledge of God. 2. Zeale of Gods glory. 3. A desire of sincerity of life. |
| 2. | Thy kingdome come. | <i>Let not sinne and Satan raigne and rule in our heartes: but raigne thou by thy word and spirit: and so build in vs the kingdom of grace; and hasten the kingdom of glory.</i> | 1. Bondage vnder sinne and Satan. 2. Want of preaching, and Sacraments, &c. 3. Impediments. | 1. The kingdom of grace. 2. The prosperitie of the Church. 3. The hastning of the last iudgement. |
| 3. | Thy will bee done. | <i>Giue grace, that in our lines and callings we may performe obedience to thy commandments.</i> | 1. The rebellion of our nature. 2. The wickednesse of the world. | 1. Denying of our selves. 2. Obediance. 3. Patience in affliction. |
| | In earth, as it is in heauen. | <i>And thus sincerely, of vs men on earth as thy Angels and Saintes in heauen do it.</i> | 1. Imperfection of obedience. | 1. Sinceritie. |
| 4. | Giue vs this day our daily bread. | <i>Bestow on vs all things needfull for this life: yet so as whether they bee more or lesse, wee may bee content therewith, from time to time relying on thy providence in all estates.</i> | 1. Contentiousnesse. 2. Distrust in Gods providence. | 1. Contentation. 2. Affiance in Gods providence. |
| 5. | And forgive vs our debts, as we forgive our debtors. | <i>Accept the passion, obedience and righteousness of Christ, as a full discharge for our sins, and in him accept vs as righteous: for ouen we that haue not so much as a drop of mercy in vs, in respect of thee, are content by thy grace, to forgive the iniuries done vnto vs, either by friend or foe.</i> | 1. The burden of sinne. | 1. The spirit of deprecation. |
| 6. | And lead vs not into temptation: but deliuer &c. | <i>Though the flesh, the Diuell, and the world many waies prouoke vs to sinne: yet suffer them not to preuaile, but giue an issue with the temptation.</i> | 1. Bondage vnder sinne and Satan. | 1. The free spirit. |
| <i>A reason or the praise of God.</i> | For thine is the kingdome. &c. | <i>Thou rulest all things in heauen and earth, power of doing all things is from thee: glory and praise of them both appertaines to thee.</i> | | 1. A bafe estimation of our selves with an high estimation of God. |
| <i>Testification of faith.</i> | Amen. | <i>As wee haue asked these things: so wee doe beleene that thou wilt graunt them to vs.</i> | | Faith in Gods promise. |



TO THE RIGHT HO-
nourable Edward, Lord Russell

*Earle of Bedford: grace and peace
be multiplied.*



Right honourable, if you con-
sider what is one of the chief-
est ornaments of this noble
state, vnto which God hath
aduanced you: It wil appeare,

that there is none more excellent, then ^a the ^c Zach. 13. 13.
spirit of grace and praier. For what doth
your heart affect? would you speake the
languages? Behold, by praier you may speak
the most heavenly tong that euer was, ^b euen ^b Isai. 19. 13.
the language of Canaan. Would you haue ^{Rom. 15. 6.}
the valor of knighthood? By praier you may
stand in place where Gods hand hath ^c made ^c Psal. 109. 23.
a breach, and doe as much as ^d all the Chari- ^{Psal. 59. 16.}
ots and horsemen in a kingdome. Would ^d 2. King. 3.
you inioy Gods bleisings which you want?
By praier you may (as it were) put your hand
into the cofers of Gods treasures and inrich ^e ^e Matt. 7. 7.
your selfe. Doe you desire the fauour of Mo-
narks and Princes? By praier you may come

The Epistle.

in presence, and haue speech with Iehoua the king of heauen and earth. Lastly, would you know, whether now liuing you be dead; that being dead you may liue for euer? By praier a man may know, whether he be dead to sin, dead to the world, liue to God, liue to Christ, and liue eternally.

Praier then, being so excellent a point of Religion; I am imboldened to commend this small treatise to your Honour: not so much for it selfe, as because it doth set out the matter and true manner of inuocation of Gods holy name. And I hope for your fauor in accepting of it; the rather, because I doubt not but your desire is to be aunswerable to your most honourable, and for Religion most worthie ancestors, in the care of maintaining and countenancing any good thing that may any whit serue for the furthering of the Gospell of Christ.

Now Iesus Christ our Lord, and God euen the Father which hath loued vs, and giuen vs euerlasting consolation, and good hope through grace, stablish your Honor in euery good word and worke to the end.

Your H. to command.

William Perkins.



An aduertisement to the *Reader.*



Ood reader there was a booke of late published in London vnder this title, **PERKINS**, *upon the Lords praier.* In it I haue double iniurie. First it was printed without my knowledge or consent. And secondly the booke is faultie both in the matter and manner of writing. In the matter, these things are not well set downe.

First the commandement of praier, very easly to be kept. pag. 3. b.

2. Praier is the restauration of the gospell. 7. b.

3. The three first petitions concerne Gods glory; the three latter, the means of Gods Glorie. 1. b.

4. Gods name taken for his deitie, and not for his attributes or titles. 15. b.

5. A man must pray for the day of his death. 26. a.

6. Repentance is sufficient not only to bring a true faith, but also to renew it. 34. a.

7. A lesson in the Lords praier taken out of Poperie. 45. a.

8. The doctrine of satisfaction for sin is a most vile doctrine. 52. b.

9. God and the diuell agree in the maner of temptation. 61. b.

10. God offereth men the occasion to sin. 61. 3.

Likewise the maner of writing hath other faults.

A iij

First,

First, in the middle of the Lords praier, there is placed a discourse of the Lords supper.

2. The end of the Lords praier is not expounded at all but friuolously.

3. There is very many places, which haue no common reason in them; as

First, Gods angels doe his will in countenance, 39.b.

2. Our daily bread is communicating bread. 45. b,

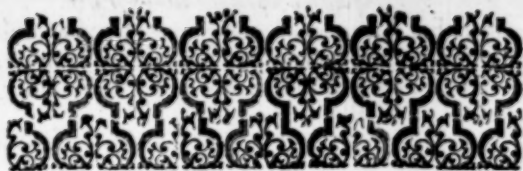
3. To walke before God in the truth of the satisfaction of Gods iustice. 51.a.

4. To purge a cleere conscience. 51.b.

5. The pages 65. 66. 67. are so penned, as the Reader cannot know what was my meaning.

Now, considering by this vngodly practis, Christian and well disposed people are much abused, to omit the iniurie done to my selfe: I thought it my duty to make a redresse by publishing this treatise according as the points therein were deliuered: otherwise I was not willing to haue set downe any thing in the way of Exposition of the Lords praier: because it is already sufficiently performed by others.

AN



AN EXPOSITION OF
the Lords praier, in the way
of Chatechisme.

Seruing for ignorant people,
by M. Perkins.

Matth. 6. verse 9.

After this manner therefore pray
ye. *Our Father, &c.*

THe occasion and so also the coherence of these wordes with the former is this. The Euangelist *Matthew* setting downe the sermons and sayings of our Sauour Christ, keepe not this course to propound euery thing as it was done or spoken: but sometime he sets downe that first, which was done last, and that last which was done before: according as the spirit of God directed him. Which thing is verified in these wordes, where the prayer is mentioned, yet the occasion wherefore our Sauour Christ taught his disciples to pray, is not here specified. But in Saint Luke 11. verse. 1. the occasion of these wordes is euident.

eident. For there it is said that the disciples of our sauour knowing that Iohn taught his disciples to pray, made request to their maister that he would doe the same to them likewise.

These few wordes set before the praier are a commandement, and it prescribes vnto vs two duties, the first, to pray, the second to pray after the manner following: Touching the first point, considering very few among the people know how to pray aright, we must learne what it is to pray.

To make praier is to put vp request to God according to his word from a contrite heart in the name of Christ, with assurance to be heard.

For the better opening of these words we are to consider six questions. The first is, to whome wee are to pray. The aunswere is, to God alone: Rom. 10. 14. *How shall they call on him in whom they haue not beleueed,* &c. Marke how inuocation and faith are linked together: And Pauls reason may be framed thus. In whom we put our affiance or beleefe, to him alone must we pray, but we beleuee onely in God: therefore we must onely praie to him. As for Saints or Angels, they are in no wise to be called vpon: because not the least title of Gods word prescribes vs so to doe: because they cannot heare our praers, and discern what are the thoughts and desires of our hearts: and because inuocation is a part of diuine worship, and therefore peculiar to God alone.

The second question is, what kind of action praier is? *Answere:* it is no lip-labour, it is the putting vp of a sute vnto God, and this action is peculiar to the very heart of a man. Rom. 8. 26. *The spirit makes request for vs.* But how? *with groanes in the heart.* Exod. 14. 15. The Lord saith to Moises, *Why criest thou?* Yet there is no mention made that Moises spake any word at all: the Lord no doubt, accepteth the inward mourning and desire of his heart for a crie. Psal. 38. 10. and 114.

The

The third question is, what is the forme or rule, according to which we are to pray. *Ans.* It is the reuealed vwill and word of G O D. A man in humbling his soule before God, is not to pray as his affections carrie him, and for what hee list: but all is to bee doone according to the expresse word. So as those things which God hath commanded vs to aske, wee are to aske, and those things which he hath not commaunded vs to aske we are in no wise to pray for. 1. Iohn. 5, 14. *This is the assurance which we haue of him, that if we aske any thing according to his will he heareth vs.* This then is a speciall clause to be marked, that men must pray in knowledge not in ignorance. Here wey the case of poor ignorant people: they talk much of praying for themselves and others, they imagine that they pray very deuoutly to God, but alas they doe nothing lesse, because they know not what to aske according to Gods will. They therefore must learne Gods word, and pray according to the same, else it will proue in the end that all their praying was nothing but as mocking, and flat dishonouring of God.

The fourth question is, with what affection a man must pray. *Answer.* Praier must proceed from a broken and contrite heart. This is the sacrifice which God accepteth. Psalm 51. verse 17. When Ahab abased himselfe, though he did it in hipocrisie, yet G O D had some respect vnto it. 1. King. 21, verse. 29. *Saith the Lord to Eliah, seest thou how Ahab is humbled before me?* This contrition of heart stands in two things. The first of them is a liuely feeling of our own sin, miserie, and wretched estate, how that we are compassed about with innumerable enemies, euen with the Diuell and all his angels, and within a bound euen with huge Seas of wants and rebellious corruptions, wherby we most grieuously displease God, and are vile in our owne eyes. Being therefore thus beset on euery side, we are to be touched with the sence of this our great miserie. And he that will pray aright, must put on the person and the verie affection of a poore wretched begger, and certainly not being greeued with the ruful condition in which we are in our selues.

An Exposition vpon the Lords praier.

it is not possible for vs to pray effectually, Psal. 130, ver. 1. *Out of the deepes I called vpon thee O Lord*, that is, when I was in my greatest miserie, and as it were not far from the gulfs of hell, then I cried to God. Esay, 26. 16. *Lord in trouble haue they visited thee, they poured out a praier when thy chastening was vpon them.* 1. Sam. 1. 15. *I am a woman* (saith Anna) *of an hard spirit*; that is, a troubled soule, and haue poured my soule before the Lord. Hence it appeareth, that the ordinarie praier of most men grieuously displease God, seeing they are made for fashion only, without any sence and feeling of their miseries, commonly men come with the Pharisie in ostentation of their integritie, and they take great pains with their lips, but their hearts wander from the Lord. The second thing required in a contrite heart, is a longing desire and hungering after Gods graces and benefits whereof wee stand in need. It is not sufficient for a man to buckle as it were, and to goe crooked vnder his sinnes and miseries: but also hee must haue a desire to be eased of them, and to be enriched with graces needfull.

This *Hezekias the King*, and the prophet *Isaiah the sonne of Amos* prayed against *Senacharib*, and cried vnto heauen. 2. Chr. 32. 10. Where we may see what a meruelous desire they had to obtaine their request. So also *Romans. 8. 16. The spirit maketh request with grones so great that they cannot be vttered*, as they are felt. *Dauid, Psalme. 143. 6. Saith, that he desireth after the Lord, as the thirly land.* Now wee know that the ground parched with heat, opens it selfe in rifts and cranies, and gapes towards heauen as though it would deuour the clouds for want of moisture, and thus must the heart be disposed to Gods grace, till it obtaine it. The people of *Israell* being in grieuous affliction, how doe they pray? *they poure out their soules like water before the face of the Lord.* Lam. 2. verse. 19.

The fift question is, in whose name praier must be made. Answer, It must not be made in the name of any creature, but only in the name and meditation of *Christ.* *Iohn 14. verse. 14. If ye aske any thing in my name I will doe it.* A man

is not to present his praier to God in any worthines of his owne merits. For what is he to make the best of himselfe, what can he make of himselfe? by nature he is no better then the very firebrand of hell, and of all Gods creatures on earth the most outrageous rebell to God, and therefore cannot be heard for his owne sake. As for saints, they can be no mediators, seeing euen they themselues in heauen are accepted of God not for themselues, but only for the blessed merits of Christ. *If any man sinne* (sayth Saint Iohn 1. Epistle. cha. 2. verse 1.) *we haue an aduocate with the father, Iesus Christ.* But how proues he this? It followes then, *And he is the recôciliation for our sins.* His reason stands thus, he which must be an aduocat, must first of al be a recôciliatiô for vs; no Saints can be a reconciliation for vs, therefore no Saints can be aduocates. Therefore in this place is manifest another fault of ignorant people. They cry often, Lord helpe me, Lord haue mercie vpon me. But in whose name pray they? poore soules like blind bayards they rush vpon the Lord, they know no mediatour in whose name they should present their praier to him. Little doe they consider with themselues, that God is as well a most terrible Iudge, as a mercifull Father.

The sixt question is, Whether faith be requisit to praier or not. *Answer.* Praier is to be made with faith, whereby a man must haue certaine assurance to be heard. For he that praierth must stedfastly beleue, that God in Christ will graunt his petition. This affiance being wanting, it maketh praier to be no praier. For how can he pray for any thing effectually, who doubteth whether he shall obtaine it or no.

Wherefore it is an especiall point of praier, to be persuaded, that God to whom praier is made, not only can, but also will graunt his request. Marke 11. 24. *What soeuer ye desire when ye pray beleue that ye shall haue it, and it shall bee done vnto you.* Here we see two things required in praier, the first a desire of the good things which we want, the second is faith, whereby we beleue that God wil graunt the things desired. The ground of this faith is reconciliation

with God, and the assurance thereof. For vnlesse a man be in conscience in some measure perswaded that all his sins are pardoned and that he stands reconciled to God in Christ, he cannot beleue any other promises reuealed in the word, nor that any of his praiers shall be heard.

Thus much of the definition of praier, now let vs see what vse may be made of this commandement, *Pray ye thus.* Seeing our sauour commands his Disciples, and so euen vs also to pray to God, it is our dutie not only to present our praiers to God, but also to doe it cheerfully and earnestly. Rom. 15. 30. *Also brethren I beseech you that ye would strine with me by praiers to God for mee.* What is the cause, why the Lord doth oft deferre his blessings after our praiers? No cause, but that he might stirre vs vp to be more earnest to crie vnto the Lord. Exod. 32. 10. When *Moses* praied to God in the behalfe of the Israelits, the Lord answers, *Let me alone,* as though his praiers did bind the Lord, and hinder him from executing his iudgements. Wherefore this is good aduise, for all Christian men to continue and to be zealous in praier. If thou be an ignorant man, for shame learne to pray, seeing it is Gods commandement, make conscience of it. We see that there is no man vnlesse he be desperatly wicked, but will make some conscience of killing and stealing, and why is this? Because it is Gods commandement, Thou shalt not kill, thou shalt not steale.

Well then, this also is Gods commandement, to pray. Let this consideration breed in thee a conscience of this dutie: and although thy corrupt nature shall draw thee away from it, yet strue to the contrary, and know it certainly, that the breach of this commaund makes thee as well guiltie of damnation before God as any other. Furthermore this must be a motiue to pricke thee forward to this dutie, that as God commands vs to pray, so also he giues the spirit of praier, whereby the commandement is made easie vnto vs. If the Lord had commaunded a thing impossible, then there had beene some cause of discouragement, but commaunding a thing through the grace of his
spirit

spirit very easie and profitable : how much more are we bound to the obedience of the same? Againe, praier is the key whereby we open the treasures of God, and pull downe his mercies vpon vs. For as the preaching of the word serues to declare and to conuey vnto vs Gods graces: so in praier we come to haue a liuely feeling of the same in our hearts. And further, this must moue vs to praier, seeing in that, we haue familiaritie with Gods maiestie.

It is an high fauour for a man to bee familiar with a prince; how much more then to be familiar with the king of kings the mighty *Iehoua*? This then can be no burthē or trouble vnto vs, being one of the manie prerogatiues that God bestowes on his Church. For in the preaching of the word, it pleased God to talke to vs, and in praier, God doth vouchsafe vs this honour, to speake, and as it were familiarly to talke with him, not as to a feareful iudge, but as to a louing and mercifull God.

Consider also that praier is a worthie means of defense, not only to vs, but also to the church & thē that are absent. By it *Moyse* stood in the breach, which Gods wrath had made into the people of Israell, and staied the same, *Psal.* 106. ver. 23. by this, christian men fight as valiant champions against their owne corruptions, and all other spirituall enemies. *Ephe.* 9. ver. 18. In finite were it to shew how many blessings the Lord hath bestowed on his seruāts by praier. In a word, Luther, whom it pleased God to vse as a worthy instrument for the restoring of the Gospell, testifieth of himselfe, that hauing this grace giuen him to call vpon the name of the Lord, he had more reuealed vnto him of Gods truth by praier, then by reading and studie.

The second point of the commandement, is to pray after the manner following in the Lords praier. Where it is to be noted, that the Lords praier is a direction, and as it were a samplar to teach vs how and in what manner wee ought to pray. None is to imagin that we are bound to vse these words only, and none other. For the meaning of

Christ is not to bind vs to the words, but to the matter & to the manner, and to the like affections in praying. If this were not so, the praier of Gods seruants set downe in the bookes of the old and new testament, should all be faultie, because they are not according to the words of the Lords praier, nay this praier is not set down in the same words altogether by *Mathew* and *Luke*.

Also by reason of this, diuers in our church ignorantly perswade themselues that it is vnlawfull to vse the wordes as they are set downe for a praier. First (say they) it is scripture, and therefore not to be vsed as a praier. I answer that the same thing may be the scripture of God, and also the praier of man, els the praier of *Moses*, *Dauid*, & *Paul*, being set down in the scriptures, cease to be praier. Againe (they say) that in praier we are to expresse our wants in particular, and the graces which we desire: now in these words all things to be praied for, are only in generall propounded.

I answer that the maine wants that are in any man, & the principall graces of God to be desired, are set downe in the petitions of this praier in particular. Thirdly, they plead that the pattern to make all praier by, should not be vsed as a praier. I answer that therefore the rather it may be vsed as a praier, and sure it is, that antient and worthie diuines haue reuerenced it as a praier; chusing rather to vse these words then any other, as *Ciprianus Sermone de orat. Dominic.* And *Tertullian lib. de fuga in persequitione.* And *Augustine Sermone 126. de tempore.* Wherefore the opinion is full of ignorance and error.

Well, whereas our sauour first giues a commandment to pray, and then after giues a direction for the keeping of it, this he doth to stir vp our dulnes, and to allure vs by all means to this heauenly exercise of praier: wherefore stil I say, imploy your selues in praier seruently & continually, & if you cannot doe it, learn to pray. Thus much of the commandment of our sauour Christ: now follow the wordes of the praier.

Our father which art. &c.



These words contain three parts, 1. a preface.
2. the praier it selfe, containing six petitions.
3. The testification of faith in the last word,
Amen.

Which although it be short, yet it doth not contain the smallest point in the praier: It is (I say) a testification of our faith, whereas the petitions that goe before are only testifications of our desires. Now of these three parts in order.

We must consider how our sauour Christ doth not set down the petitions abruptly, but he first begins with a sollemne preface. Whereby we are taught this lesson; that he which is to pray vnto God, is first to prepare himselfe, and not boldly without consideration as it were to rush in to the presence of God.

If a man be to come before an earthly prince, he wil order himselfe in apparrell, gesture and words, that he may doe all things in seemelines and dutifull reuerence: how much more are men to order themselves, when they are to appeare before the liuing God? Ecclesiast. 5. 1. *Be not rash with thy mouth, and let not thy heart bee hasty to vtter a thing before the Lord.* And Dauid Psalme. 26. 6. *I washed his hands in innocencie before he came to the alter of the Lord to offer sacrifice.*

The means whereby men may stirre vp their dull and heauie hearts and so prepare themselves to praier, are three. The first is to read dilligently the word of God, concerning those matters about which they are to pray: and what then? this wil be a means not only to direct him but also to quicken the heart more serquently to deliuer his praier. This is euident by a comparifon. The beams of the sun descending, heat not before they come to the earth or some solide body where they may reflect, and then by that means the earth and aire adioining is made very hot:
euen

euē so the Lord sends down vnto vs his blessed word, euen as beams and the goodly sunshine, and thereby he speaks to our hearts: now, when we make our praier of that which we haue read, Gods word is as it were reflected, and our hearts are thereby warmed with the comfortable heat of Gods holy spirit, to poure out our praier to God more feruently. The second meanes is to pray to God that he would strengthen vs with his spirit, that we might be able to pray as it is practised. Psalme 14. 1. The third means, is the consideration of Gods most glorious maiestie, wherein we are to remember first his ratherly goodnes and kindnesse, whereby he is willing, and secondly his omnipotencie, whereby hee is able to graunt our requests. One of these imboldned the leaper to pray, *Lord if thou wilt, thou canst make me clean.* Mat. 8, 2. Therefore both together are more effectuell.

Now let vs come to the preface it self, *Our father which art in heauen.* It containes a description of the true Iehoua to whom we pray, and that by two arguments, the first is drawn from a relation, *Our father*: the second is taken from the subiect or place, *which art in heauen.*

Father.

1. *The meaning.*

IN the opening of this word, or title of God, two questions are to be opened.

1. *Quest.* Whether by this tit'le, *Father*, is signified the whole trinitie or some one person thereof. *Ans.* Otherwhiles this name is attributed to al the persons in Trinitie, or any of them, *Malac. 2. 10. Haue we not all one father, &c.* Luc. 1. 38. *Which was the son of Adam, which was the son of God.* And in Esay. 3. 6. Christ is called the *Father of eternitie*, because all that are truly knit to him, and borne anew by him, they are eternally made the sons of God. Againe, oftentimes it is giuen to the first person in Trinitie, as in those places


places where one person is conferred with another. And so in this place principally for some speciall respects, this title agrees to the first person. For first hee is the father of Christ as hee is the eternall word of the father, and that by nature because he is of the same essence with him: Secondly he is father to Christ in respect of his manhood, not by nature or adoption, but by personall vnion, because the humane nature doth subsist in the person of the vvord. Thirdly he is a father to all the faithfull by adoption in Christ.

2. *Question.* Whether we are to pray to the son and holy ghost as to the Father. *Answer.* Inuocation belongs to all the three persons in Trinitie; and not onely to the father, Actes. 7. 59. *St. phan praierth, Lord Iesus receaue my spirit.* 1. Theisal. 3. 2. *Now God our father and our Lord Iesus Christ guide our iourney vnto you.* 2. Cor. 1 2. 13. *The grace of our Lord Iesus Christ the loue of God, and the communion of the holy ghost be with you.*

Some may say this praier, is a perfect platforme of all praier, and yet we are taught to direct our praier to the Father, not to the sonne or holy spirit. I answer, the father sonne, and holy ghost, are three distinct persons, yet they are not to be seuered or diuided; because they all subsist in one and the same Godhead or diuine nature. And further in all outward actions, as in the creation and preservation of the world, and the saluation of the elect, they are not seuered or diuided; for they all worke together, onely they are distinguished in the manner of working. Now if they be not deuided in nature or operation, then they are not to be seuered in worship.

And in this place we principally direct our praier to the father because he is the first in order; yet so, as then we imploy the son and holy ghost. For we pray to the father in the name of the sonne by the assistance of the holy ghost. And to what person so euer the praier is directed, we must alwaies remember in mind and heart to include the rest.

2. The vse.

 He uses of this point are manifold.

1. First whereas we are taught to come to God as to a father, and therefore in the name of his son our Saviour Christ, we learne to lay the first ground of all our praiers in the holding and maintaining of the vnion and distinction of the three persons in Trinitie.

This being the lowest and the first foundation of praier, it is requisite that all which would pray aright, should haue this knowledge, rightly to beleue of the trinitie, and to know how the three persons agree, and how they are distinguished, and the order of them, how the Father is the first, the son the second, the holy Ghost the third: and therefore how the father is to be called vpon in the name of the son, by the holy Ghost. Hence it is manifest that ignorant and silly people which doe not so much as dreame of the vnion, distinction and order of the persons in Trinitie, make but a cold and slender kind of praying.

2. Secondly we may learne hereby that we are not in any wise to inuocate saints and angels, but only the true *Iehoua*. The reason stands thus: This praier is either a perfect platforme for all praiers, or not; to say it were not, were an iniurie to our saviour Christ: to say it is so, is also to graunt that it doth fully set downe to whom all praiers are to be made. Papistes that are the great patrons of inuocation of saints, in their reformed breuiaries and missals, deale very fondly, for first they pray to *Mary*, that she would pray to Christ for them, and when they haue so done, like iuglers they come to Christ and pray vnto him that he would accept *Maries* praier for them.

3. Thirdly we learne that there can be no intercessor betweene God and vs, but only Christ. For here we are taught to come to God not as to a iudge, but as to a kind and louing father. Now he is a father to vs only by Christ:

as for angels and saints & all creatures, they are not able to procure by any means, that God should become a father, no not so much as to one man.

4. Again, if the God to whom we pray be a father, we must learn to acquaint our selues with the promises which he hath made in his word, to quicken our hearts in praier vnto him. For this word (Father) implies a readines and willingnes in God to heare and be mercifull to our praier. And a father cannot but must needs make some promises of fauour to those that be his children, and therefore it cannot be that he should call God truly his father, which hath not in his heart this assurance, that God will fulfill his promises vnto him.

Promises made to praier, these and such like are to be marked, as follow, 2. Chro. 7. 14. *If my people among whom my name is called vpon, doe humble themselves and pray and seeke my presence, and turne from their wicked waies, then I will hear in heauen, and be mercifull vnto their sins.* 2. Chro. 15. 2. *The Lord is with you while ye be with him, and if ye seeke him, he will be found of you.* Esay 65. 24. *Before they call I will answer, and whiles they speake I will hear.*

Math. 7. 7. Ask and it shall be giuen you, seeke and ye shall find: knock and it shall be opened. Luke. 11. 13. *If ye which are euill can giue good gifts vnto your children, how much more shall your heauenly father giue the holy ghost to them that desire him?* Rom. 10. 12. *He that is Lord ouer all, is rich vnto all that call on him.* 1 am. 4. 8. *Draw neere vnto God, and he wil draw neere vnto you.*

5. If God be a father who is called vpon, then praier is the note of Gods child. S. Luke and S. Paule set out the faithfull seruants of God by this note. Actes. 9. 14. *He hath authoritie to bind all that call on thy name.* 1. Corint. 1. 2. *To them that are sanctified by Iesus Christ, saints by calling, with all that call on the name of our Lord Iesus Christ.*

And contrariwise, Psal. 14. 4. *It is made one of the properties of an Atheist, Never to call on the name of God.* And such persons as neither wil or can, or vse not heartely to pray to God, they may say that they are perswaded there

is a God, but in their doings they beare themselues as if there were no God.

6 He which wold pray aright, must be like the prodigal child, that is, he must not only confesse his sin, saying father I haue sinned against heauen and against thee, &c. but also haue a full purpose neuer after to offend his father. For how can a child call him father, whom he cares not continually to displease through his leaud conditions? He cannot doe it, neither can any father delight in such a child: therefore in praier we must call to mind our leaudnes and rebellions against our heauenly father, and with the Publicane in heauinesse of soule say, *Lord be mercifull to me a sinner.* He which can truly do this, is a kind child. If we consider our selues as wee are by nature, wee are the children of the diuell: no child so like his father as wee are like him, and in this estate, we continually rebell against God; for the diuell hath all the heart, our whole ioy is to serue and please him. A man that is to pray must thinke on this, and be heauie for it. And happie, yea a thousand times happie are they, who haue grace given them to see this their state and to bewaile it. And further it is not sufficient to confesse our sinnes against our mercifull Father, but we must set downe with our selues neuer in such sort to offend him againe; and to lead a new life. This point is very profitable for these times. For many there be that when any crosse or sicknesse comes on them, they will pray and promise repentance and all obedience to Gods word, if it shall please God to deliuer them: but this vsually is but in hipocrisie; they dissemble with God and men. For when their sicknesse is past, like a dog that hath ben in the water, they shake their eares and run streight with all greedinesse to their former sins. Is this to call God Father? No, he that doth this shal not haue God to be his Father; but the man that is wounded in his soule for his offences past, and carrieth a purpose in his heart neuer wittingly and willingly to offend God againe.

7. Lastly, here we are to obserue, that he which would pray, must be indued with the spirit of adoption: the works
where

whereof in the matter of prayer are twofold. The first to moue the heart to crie and call on God as a father. It is no easie thing to pray: For to a man of himselfe it is as easie to moue the whole earth with his hand; how then comes it that we pray? It is a blessed worke of the spirit. Rom. 8. 15. *We haue receyued the spirit of adoption; whereby we crie Abba, that is father.* and Rom. 8. 26. *likewise the spirit helpeth our infirmities: for we know not what to pray as we ought: but the spirit it self maketh request.* And Zach. 12. 10. The holie Ghost is called, *The spirit of grace and deprecations of prayers.* Well then, the man that would pray, must haue Gods spirit to be his schoole-maister, to teach him to pray with grones and sighes of the heart: for the words make not the praier, but the grones and desires of his heart, and a man prayes for no more than he desires with the heart, and he which desires nothing praies not at all, but spendes lip-labour. The second worke of the spirit, is to assure vs in our consciences that we are in the state of grace reconciled to God. Rom. 8. 16. *The spirit of adoption beareth witnesse with our spirits that we are the children of God.* And this inward certificate of the spirit in all exercises of inuocation is verie necessarie: for he which wants this assurance, if he be secure and benumbed in his sinnes, will not, and if he be touched in conscience for them, for his life he dare not call God father. Also this confutes the opinion of the Church of Rome, which teacheth, that a man must doubt whether he be adopted or no. For how can a man truelie call God father, when he doubts whether he be the child of God, or no? It is a miserable kinde of praying to call God father, and withall to doubt whether he be a father. Indeed it is true that doubts will often arise, but it is our dutie to strue against them, and not to yeeld to them. Yea but (say they) to be certaine of Gods mercie is presumption. I answer, if it be presumption, it is an holy presumption, because God hath bidden vs call him father.

Our father.

1. The meaning.

THUS much of the argument of relation; now let vs proceed. It is further said, *our father.* *Que.* Whether may it be lawfull for vs in praier to say, not our father, but my father? *Answer.* A Christian may in priuate praier say, *My Father.* This is warranted by the example of our sauour, *Mathew 26. 39. O my father if it be possible, let this cup passe from me.*

And *Mathew 27. 46. My God, my God, why hast thou forsaken me?* The meaning of Christ is not to bind vs to these words, but to teach vs that in our praiers we must not haue regard to our selues only, but also to our brethren, & therefore when we pray for them in our priuate praiers as for our selues, we put in practise the true meaning of these words.

2. The vses.

WHEN we pray, we must nor make request only for our selues and our owne good, but for others also, as the church and people of God, perswading our selues that we also are partakers of their praiers: and for the better clearing of this point, let vs search who they are for whom we are to pray.

Of men there be two sorts, some liuing, some dead. Of these two kinds, the liuing are to be praied for, and there is no praying for the dead.

A man that is dead, knowes what shall be his estate eternally: if he died a wicked person, his state shall be according in eternall torments: if he died Godly, then he shall rest with God in his kingdome. *Apo. 14. 13. Blessed are they which die in the Lord for they rest from their labours, and their works follow them. Gal. 6. 10. In while we haue time, let*

let vs do good to all men. Where we may note that there is a time, namely after death, when we cannot doe good to others.

Againe of the liuing, some are our enemies, and some our freinds: Our freinds are they which are of the same religio, affectio, & disposition. Foes are either priuate or publike: publike foes, are either enemies to our countrey, as tyrants, traitors, & c. or enemies to our religio, as Iews, Turks, Papists, Infidels, Atheists. Now towards all these, how ought a man to behaue himselfe in praier? *Answer.* He is to pray for them all. *Math. 5. 44. Pray for them which hurt you and persecute you. 1. Tim. 2. verse 1. I exhort that praier, intercessions, &c. be made for all men, for kings &c.*

Yet wen Paul gaue this commandement, we read not that there were any Christian Kings but all infidels. And the Iews are commanded to pray for Babilon, where they were captiue, *Ieremie 29. verse 7. And seeke the prosperitie of the citie, whether I haue caused you to be carried captiue, and pray vnto the Lord for it.*

Question How and in what maner are we to pray for our enemies? *Answer.* We are to pray against their sins, counsels, enterprises, but not against their persons. Thus praied David against Achitophel, *2. Samu. 15. 31. Lord I pray thee bring the counsell of Achitophel to foolishnes.* And thus did the Apostles pray against their persecuters. *Actes. 4. verse 29. O Lord behold their threatnings, and graunt vnto thy seruants with all boldnesse to speake thy word.*

Question. David vseth imprecations against his enemies, in which he praieith for their vtter confusion, as Psalm, 59. and 109. &c. the like is done by Paule Galathians, 5. 1. 2. Tim. 4. 14. And Pet. Act. 8. 20. Though afterward he mitigates his execration. But how could they do it. *Answer.* 1. They were indued with an extraordinarie measure of Gods spirit, & hereby they were inabled to discern of the enemies, and certainly to iudge that their wickednes and mallice was incurable, and that they should neuer repent. And the like praier did the primitiue church coniectiue against Iulian the Apostata, because they perceiued
him.

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to be a malicious and desperate enemy. 2. Secondly, they were indued with a pure zeale against their enemies intending nothing else but the glorie of God. Now for vs it is good that we should suspect our zeale, because sinister affections, as hatred, enuie, emulation, desire of reuenge will easily mingle themselves with our zeale.

Question. How farre forth may we vse those Psalmes in which *Dauid* vseth imprecations against his enemies? *Answer.* They are to be read and soong with these caueats.

1. We are to vse those imprecations indefinitely agaynst the enemies of God and his Church: for wee may persuade our selues that alwayes there be some such obstinate enemies: but we must not applie them pericularlie. 2. Secondly, we must vse them (as *Augustine* saith) as certaine prophetick sentences of the holy Ghost pronouncing the last sentence of destruction on finall and impenitent sinners, which oppose themselves against Gods kingdom. 3. Thirdly, they may be vsed against our spirituall enemies, the flesh, the Diuell, and his angels, and the world.

2. Furthermore, whereas we are taught to say, *Our Father*, this serues to put vs in minde, that in praying to God, we must bring loue to men with vs. We must all be the children of one father, louingly disposed one to another. For how should he call God his father, who will not take the childe of God for his brother. *Matth. 5, 23.* *When thou art to offer thy gift vnto God, if thou haue ought against thy brother: first be reconciled, and then come and offer thy gift.* So also *Isay 1. verse 15.* The Lord saith that when they pray vnto him he will not heare. Why? *because their hands are full of bloud.* In these times many men can be content formally to pray, but yet they will not leaue bribing, oppression, deceit, vsurie, &c. The common song of the world is, *Euerie man for himselfe, and God for vs all:* this is the common loue and care that men haue each to other. The prayers of such are abhominable euen as the sacrifice of a dog, as *Isay* saith. For how can they call God their father that haue no loue to their brethren.

3. Thirdly,

3. Thirdly hence we may learne that God is no acceptor of persons. For this praier is giuen to all men of what state or degree so euer. All then, as well poore as rich, vnlearned as learned, subiects as rulers, may say *Our father*. It is not with the Lord as it is with the world, but all are his children that doe beleue. The poore man hath as good interest in Gods kingdome, and may call God father as well as the king.

Which art in heauen.

1. *The meaning.*

Question. How may God be said to be in heauen, seeing he is infinit, & therefore must needs be euery where? *1. King. 8. 27. The heauens of heauens are not able to containe him. Answer. 1. God is said to be in heauen, because his maiestie, that is, his power wisdom, iustice, mercy, is made manifest from thence vnto vs, Psalm. 115. 3. Our God is in heauen and doth whatsoever he will Psalm. 2. 4. He that dwelleth in heauen shall laugh them to scorne, and the Lord shall haue them in derision. Esay saith 66. 2. Thus saith the Lord, Heauen is my throne, and the earth is my footstool. 2. After this life he will manifest the fulnesse of his glory there to his Angels and Saints.*

2. *The vse.*

I. **H**ereby first we learne that Romish pilgrimages wherby men went from place to place to worship God, are vaine, and foolish. The God to whom we must pray is in heauen: Now let men trauell to what place, or countrey they will, they shall not come the neerer to heauen or neerer to God by traouailing; seeing the earth is in euery part alike distant from heauen.

2. Secondly this ouerthrowes popish idolatrie, as worshipping of crosses, crucifixes, roode, &c. to put vs in mind

of God and Christ. We are taught to lift vp our eies to heauen; seeing God is there: and how can we doe this, as long as our mindes and eies are poaring vpon an image made by mans art?

3. Againe we are here admonished to vse the action of praier with as great reuerence as possible may be. Well reasons *Salomon: Eccle. 5. 1. Be not rash with thy mouth to speak a word before God. Why? He is in heauen, thou art in earth: therefore let thy words be few.* This reuerence must appeare in holinesse of mind and affection, and in all comelinesse of gesture. And for this cause al wandring bie thoughts and all vaine babling is to be auoided. But how goes the case with vs, that on the times appointed come to the assemblies to pray? Many, by reason of their blindnesse pray without vnderstanding. Many when they are present at praier, yet haue their hearts occupied about other matters, about their goods and worldly businesse: such men haue no ioy or gladnesse in praying; it is a burden to them. Many come to the assemblie for custome only, or for feare of punishment; if they might be left free they could find in their hearts not to pray at all. But let all such men know, that this maner of praying is a very greuous sin, nay greater then mocking of father or mother, killing or stealing, for it is directly against God, the other against men, This sin because it is against the first table, and therefore more hard to be discerned, it is lightly esteemed, and it lesse troubles the consciences of ignorant men: yea as it is indeed, so it is to be esteemed as a disgrace and plain mockery of Gods maiestie. Wherefore seeing God is in heauen, away with all drowsie and dead praying, let vs come with reuerence in our hearts before the Lord.

4. Again we are here to consider that our hearts in praier must mount vp into heauen, and there be present with the Lord. *Psalm. 25. 1. Vnto thee O Lord lift I vp my soul.* The little child is neuer well but when it is in the fathers lap or vnder the fathers wing: and the children of God are neuer in better case, then when in affection and spirit they can come into the presence of their heauenly father, and by
praier

prayer as it were to creepe into his bosome.

5. Lastly this preface sheweth that God is all sufficient as in all other things so in graunting our requests, God is willing to heare our prayers in that he is our Father, and able to performe them because he is in heauen, and therefore almightie.

Hallowed be thy name.

1. The Coherence.

THUS much of the preface: now follow the petitions.

They besix in number, the three first concerne our selues. The three former petitions are againe deuided into parts: the first concernes Gods glorie it selfe, the other two, the meanes whereby Gods glorie is manifested and enlarged among men. For Gods name is glorified among men when his kingdome doth come, and his will is done.

Question. Why is this petition *Hallowed be thy name*, set in the first place? *Answer.* Because Gods glorie must be preferred before all things, because it is the end of all creatures and of al the counsels of God. *Prouerbes. 16. verse. 4. The Lord hath made all things for his owne sake; yea euen the wicked for the day of euill.* And from the order of the petitions here ariseth a worthie instruction, namelic that euery one in all things they take in hand, are to propound to themselves and to intend the glorie of God. The reason is this: The end which God hath appointed to all our doings, we are to propound to our selues: but God hath appointed that the highest end of all our doings should be his glorie: therefore our hearts must be set to seeke it first of all. That God wil haue his name glorified by vs, appeareth in this; that he punisheth those which of obstinacie set themselves to dishonour him, or by negligence did not sanctifie him, when they should haue done so. *Herod* sitting in his roialty, made such an oratio, that the people cried the voice of a God, & not of a mā: & immediatly

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the Angell of the Lord smote him, because he gaue not the glory to God. Act. 12. 23. And *Moses* because he did not sanctify the Lord in the presence of the children of Israel, therefore he came not into the land of promise; yet he did but faile in doing of it. Thus we may see by these punishments, and also by the order of the petitions, that it is our duties to preferre the glory of God before all things else.

Quest. Whether are we to prefer the glorie of God before the saluation of our soules. *Ans.* If the case stand thus that Gods name must be dishonoured or our soules condemned, we must account the glory of God more pretious then the saluation of our soules. This is manifest in the order of the petitions. The petition that concerns Gods glorie is first, and the petitions that concerne directly our saluation are the fift and sixt. Whereby we are taught, that before God should want any part of his glorie, we are to let soule and all goe, and let God haue all his glorie. This affection had *Moses* Exod. 32. 32. When he said *Either forgive them, or if thou wilt not, blot my name out of thy booke.*

In this petition as also in the rest, we must obserue three things: the first is the meaning of the words, the second, the wants which men must learne to bewaile, the third, the graces of God which are to be desired.

2. The meaning.

VERY few among the people can giue the right meaning of the words of this praier. They pretend that seeing God knowes their good meaning, it is sufficient for them to say the words and to meane well. But faith being one of the grounds of praier, and there being no faith without knowledge, neither can there be praier without knowledge, and therefore ignorant men are to learne the right meaning of the words.

Name.

Name in this place signifieth:

1. God

1. God himselfe. 1. King. 5, verse 5. *Heshail build an house to my name.*

2. His attributes, as his iustice, mercie, &c.

3. His workes, creatures, and iudgements.

4. His word.

For God is known to vs by all these, as men are knowne by their names; and as all a mans praise and glorie lies in his name: so all the glorie of God is in these.

Hallowed.

To hallow is to seuer or set apart any thing from the common vse, to some proper and peculier end: as the temple was hallowed, that is, set apart to an holy vse; and the priests were sanctified, that is, set apart to the seruice of God. And all that belecue in Christ are sanctified, that is, set apart from sinne to serue God. In like maner Gods name is hallowed, when it is put apart from all abuses to an holy, reuerent, and honourable vse, whether we thinke, speake, or vse it any maner of way.

Question. How can a sinfull man hallow Gods name which is pure and holy in it selfe? *Answer.* We do not here pray that we might make Gods name holy; but that we might be meanes to declare and make manifest to the world by the right vsage of it, that it is holy, pure and honourable. The like phrase is vsed. Luke 7, 9. *Wisdom is iustified by her children*; that is, acknowledged and declared to be iust. Ezech. 38, 23.

¶ The scope therefore of the first petition, is an earnest desire that we might set foorth Gods glorie, whatsoeuer become of vs; and it may be exprest thus. O Lord open our eyes, that we may aright know thee, and acknowledge the greatnesse of thy power, wisdom, iustice, and mercie, which appears in thy titles, wordes, creatures and iudgements: and grant that when we vse anie of these, we may thereinglorifie thee, and vse them reuerently to thy glorie.

3. *The wants which are to be bewailed.*

1. **T**He wants, which we in this place are taught to bewaile, are especially foure. The first is an inwarde and spirituall pride of our hearts; a sinne that none or verie few can see in themselves, vnlesse the Lord open their eyes.

When our first parents were tempted in Paradise, the diuel told them they should be as gods: which lesson not only they, but we haue learned: and we cōceiue of our selues, as litle gods, though to the world we shew it not. This hidden pride, when other sins die, it begins to get strength, and to shew it self: and appeares in vaine thoughts, continually on euerie occasion ascending in the minde. As may appeare in the Pharisee, whose thoughts were these when he praied thus within himselfe, *O God I thanke thee that I am not as other men, extortioners, vnjust, adulterers, or euen as this Publican, &c.* And as this was in him, so it is in vs till God giue grace: for so that men may haue praise and glorie in the world, they care not for Gods glorie though it be defaced. We must therefore learne to discerne this hidden corruption, and to mourne for it: for it doth poyson and hinder all good desires of glorifying God, so long as it may preuaile in the heart.

2. Secondly, we are taught here to bewaile the hardnesse of our hearts: whereby we are hindered from knowing God aright, and from discerning the glorie of God in his creatures. Mark. 6, 52 *The Disciples, through the hardnesse of their hearts, could not see Gods power in the miracle of feeding manie thousands with a few loaves, though themselves were instruments of it, and the fode did increase in their hands.* Our redemption, what a wonderfull worke is it, but how few consider of it, or regard it? If we see a man haue more witte, wealth, or honour, than we haue, we straight woonder at him: but beholding Gods creatures, we see nothing in them, because we doe not go higher to acknowledge the loue, power, wisdom, and

and iustice of the Creator. And this is the cause why Gods name is so slenderly honoured among men.

3. The third corruption is our great ingratitude, for the Lord hath made heauen and earth, and all other creatures to serue man: yet he is the most vnthankfull of all creatures. Bestow many iewels, or a kings raunsome on a dead man; he will neuer returne any kindnesse: so men being dead in sinne, deale with God. Commonly men are like the swine that runne with their groines and eate vp the mast, but neuer looke vp to the tree from whence it falleth. But the godly are with *Dauid*, to feele this want in themselues, and to beseech GOD to open and as it were to vnlocke their lips, that they may indour to be thankfull to God. *Psal. 51, vers. 15.*

4. The fourth is the vngodlinesse and the innumerable wants that be in our liues, & the sins comitted in the world. *Plal. 119, 136. Mine eies (saith Dauid) gush out with riuers of water, because men keepe not thy lawes.* The reason is, because he which liues in sinne, reproches Gods name; euen as an euill childe dishonours his father. Now some will say that this cannot be: because our sinnes cannot hurt God. *Ans.* yet they are a cause of slandering Gods name among men: for as we honour him by our good works, so we dishonour him by our offences. *Matth. 5, 16. Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heauen.*

4. Graces to be desired.

1. The graces to be desired, and to be prayed for at Gods hand, are three. The first is the knowledge of God, that is, that we might know him as he hath reuealed himselfe in his word, works, and creatures. For how shall anie glorifie God before he know him? Our knowledge in this life is imperfect. *Exod. 23. Moyses may not see Gods face, but his hinder parts.* *Cor. 13, 12.* We may see God as men do, through spectacles in his worde, sacraments, and creatures.

creatures. And therefore as Paule praied for the Collosians. Col. 1. 10. *That they might increase in the knowledge of God*, so are we taught to pray for our selues in this petition.

2. Azeale for Gods glorie. Psa. 69. 9. *The Zeale of thine house hath eaten me vp*. Psa. 45. 1. *My heart shall utter, or cast vp a good matter. I will speake in my workes of the king*. Here the spirit of God borrowes a comparison from men thus. As he which hath somewhat lying heauie in his stomach, is neuer inquiet till he haue cast it vp: euen so the care and desire to glorifie Gods name must lie vpon a mans heart as an heauie burthen: and he is not to be at ease and quiet with himselfe till he be disburdened, in sounding soorth Gods praise. *Luther* saith well, that this is *Sancta crapula*: that is, an holie surfet: and it is no hurt continually to haue our hearts ouercharged thus.

3. A desire to lead a godly and sincere life as before gods maiestie. We see men that are in some great calling vnder honourable personages, will so order and behaue themselves, as they may please and honour their maistors: euen so must our liues be well ordered, and we are to labour to walke worthie of the Lord (as *Paul* speaketh) that we may honour our heavenly Father.

Thy kingdome come.

1. The Coherence.

THis petition depends on the former most excellently. For in it is laid downe the means to procure the first. Gods name must be hallowed among men: but how is it done? by the erecting of Gods kingdome in the hearts of men. We cannot glorifie God vntill hee rule in our hearts by his word and spirit.

2. The meaning.

(*thy*) This word doth put vs in mind that there is two king-

kingdomes; one Gods, and that is the kingdome of heauen: the other the diuels, called the kingdome of darkenesse. Colos. 1. 1. For when all had sinned in *Adam*, God laid this punishment on all, that seeing they could not be content to obey their Creator, they should be in bondage vnder Sathan: so that by nature we are all the children of wrath, and the diuell holds vp the scepter of his kingdome in the hearts of men. This kingdome is spirituall, and the pillars of it are ignorance, error, impietie and all disobedience to God, in which the diuell wholly delights, which also are as it were the lawes of his kingdome. Blind ignorant people cannot abide this doctrine that the diuell should rule in their hearts: they spit at the naming of him, and say that they defie him with all their hearts, but whereas they liue in sinne, and practise it as occasion is offered, though they cannot discern of themselves, yet they make plaine prooue, that they liue in the kingdome of sinne and darkenesse, and are flat vessels of Sathan, and shall so continue till Christ the strong man come and bind him, and cast him out. And this is the estate of all the children of *Adam* in themselves. Wherefore our sauiour in this petition teacheth vs to consider our naturall estate, and to pray that he would giue vs his spirit to set vs at libertie in the kingdome of his owne son.

(*Kindome*) Gods kingdome in scriptures is taken two waies. First generally, and so it signifieth that administration by which the Lord gouerneth all things, yea, euen the diuels themselves. Of which kingdome mention is made in the end of this praier. And in the Psalms. 97. verse 1. *The Lord reigneth, let the earth reioice.* Again, it is taken more speciallie, and then it signifieth the administration of Christ the head of the Church, in which he frameth men by his word and spirit to the subiection of the same word. And so it is taken in this petition.

In a kingdome there are foure things to be noted. 1. There must be a king. 2. There must be subiects. 3. There are lawes. 4. Authoritie.

In this kingdome Christ is the king: it is he to whom

the father hath giuen all authoritie, in heauen and earth.

In this kingdome all are not subiects, but such as are willing to giue free and franke obedience to Gods word; or at the least though their hearts be not sound, make an outward profession of it.

The lawes of this kingdome is the word of God in the bookes of the olde and new Testament. Therefore it is called *the kingdome of heauen*. Matth. 13. *The Gospel of the kingdom*. Mar. 1, 1. *The rod of his mouth*. Elai. 1, 1, 4. *The arme of God*. Elai. 5, 3, 1. As a king by his lawes brings his people in order, and keeps them in subiection: so Christ by his word, and the preaching of it, as it were by a mightie arme, drawes his elect into his kingdom, and saluons them to all holie obedience.

The power and authoritie is that whereby Christ conuererts effectually those which are to be conuerted, and glorifies himselfe in the confusion of the rest.

The kingdome being taken thus specially is also two fold. The first is the kingdome of grace, of which mention is made. Rom. 14. 17. *The kingdome of God stands not in meat and drinke, but in righteousness*, that is, the assurance of our iustification before God in the righteousness of Christ: *Peace of conscience*, which proceeds from this assurance; and *joy in the holy ghost*, which comes from them both. In this kingdome all men liue not, but only those that are subiect to Christ, obedient to the lawes of his kingdome, and ruled by his authoritie, and are continually taught in his word by his spirit. But those that refuse to liue according to the lawes of this king, and chuse to liue at their owne libertie, are in the kingdome of darkenesse, sin and Sathan.

The second is the kindome of glory in heauen, which is the blessed estate of all Gods people there when God shall be all in all in them. And the former kingdome of grace is an entrance and preparation to the kingdome of glorie.

(Come) Gods kingdome comes, when it is established and confirmed in mens hearts, and made manifest to all people,

An Exposition vpon the Lords praier.

ple, the impediments being removed. *Question.* This coming implies a stopping: but how should Gods kingdome be hindered? *Answer.* Kingdome in this place is not taken for the power of God whereby he rules all things, for that cannot be hindered; but for the kingdome of grace, which in the vsing of the outward means, as ministers, word and sacraments, may be hindered by the diuell, the world, and mans corruption.

3. The wants which are to be bewailed.

THE wants which we in this petitiō are taught to mourne for, are two sorts: some concern our own selues, some others. That which concernes our own persons is a bondage and slauerie vnder sin and Sathan. This bondage indeed is weakened in Gods seruants, but none is wholly freed from it in this life. *Paule* complaines that he is sold vnder sinne, and cries pittifully, O miserable man that I am, who shall deliuer me from this body of death? *Question.* What difference then betweene the godly and the wicked? *Answer.* The euil and vngodly man in the very middest of his bondage hath a merry heart: sin is no trouble to him, nay it is meat and drinke to him. But the godly man is otherwise minded. For considering the power of the diuell, and his craft in manifold fearefull temptations; and seeing the pronenesse of his rebellious nature euer and anon to start away from God, he is greeued and confounded in himself, and his heart bleeds within him that he doth offend so mercifull a father.

Many men liue in this world and that many years, and yet neuer feele this bondage vnder Sathan and sinne. Such vndoubtedly cannot tell what the Lords praier meanes: But he that would haue the right vse of this petition, must be acquainted with it, and be touched in his conscience, for that the flesh and the diuell beare such sway in him: as the poor captiue is alwaies creeping to the

prison dore, alwaies labouring to get off his boltes and fetters, and to escape out of prison: so must we alwaies crie to the Lord for his spirit to free vs out of this bondage and prison of sinne and corruption: and euery day come neerer the prison dore looking when our blessed sauour will vnbind vs of all the fetters of sinne and Satan, and fully erect his kingdome in vs.

2. The wants which concerne others are two fold. The former is the want of the good means which serue for the furthering of the kingdome of Christ, as preaching, sacraments, and discipline. *When* we shall see a people without knowledge, and without good guides and teachers, or when we see one stand vp in the congregation not able to teach, here is matter for mourning: This petition puts vs in mind to bewaile these wants. Our sauour, when he saw the Iewes as sheepe without a sheepearde, hee had compassion on them: and he wept ouer Hierusalem because they knew not the things which belong to their peace. *Luke. 9. 41.* Therefore when preachers want, to hold vp the scepter of God before the people, and to hold out the word which is as it were the arme of God to pull men from the bondage of the diuel to the kingdome of Christ: Then it is time to say, *Lord let thy kingdome come.*

3. The third want which we are to bewaile is, that there be so many impediments and hinderances of the kingdome of grace, as the diuell and all his angels, their instruments, the Pope, the Turke, and all the rest of the professed wicked of the world, which by subtile intisements and tyranie, keepe backe and repell the meanes whereby Christ ruleth as a king in his church. When the diuell sees one that was sometime of his kingdome but to cast a looke towards the heauenly Hierusalem, he straightway rageth against him and labours quite to ouerthrow him. Wherefore in regard of all these impediments, we must pray, *Thy kingdome come.*

4. *Graces to be desired.*

1. **I**N this petition we are taught first that we are to haue a feruent desire, and to hunger, that God would giue vs his spirit to reigne and rule in our hearts, and to bow them to all obedience and subiection of his will: and further, whereas our hearts haue beene as it were filthie sties and stables of the Diuell, that he would renue them, and make of them fit temples to entertaine his holy spirit. Psal. 51, verse 10. *Create in me a cleane heart, O God, and reneue a right spirit in me, &c. Stablish me with thy free spirit.* If we shall consider the conuersation of the wicked and the godly, and their corrupt hearts together, we shall see little difference but in this, that the wicked is delighted and glad to sinne, but the godly dowrastle, as for life and death with their temptations, and do resist the Diuel, and do desire and crie to heauen to be freed from his bondage, howsoeuer their hearts are alwayes rebelling against God.

2. Forasmuch as the kingdome of grace is erected in Gods church here vpon earth, in this petition we are commaunded to pray for the Church of God, and the partes thereof. Psal. 122, 6. *Pray for the peace of Hierusalem; they shall prosper that loue thee.* Esay 62, verse 7. *Ye which are the Lords remembrancers, giue him no rest, until he set vp Hierusalem the praise of the world.*

And that Gods Church may flourish and be in good estate, we are to pray for Christian kings and princes; that god would blesse them, and encrease the number of them. For they are as *nursing fathers, and nursing mothers to the Church.* And we especially are bound to pray for the Queenes most excellent maiestie, as also for the French king, that they may be blessed, and Gods kingdome by them aduanced.

And againe, because Ministers are the Lords watchmen in the Church, we are here also put in minde to seeke their good; and to pray that their hearts may be set for the building of Gods kingdome, for the beating downe of the kingdome of sinne and Satan, and for the sauing of the

soules of his people. And the rather, because the Diuell laboureth night and day to ouerthrow them in this glorious worke, and to resist them in their ministerie: as appeareth in Zacharie 3, 1, When *Ioshua* the high priest stood before the Angel of the Lord, *Satan stood at his right hand*, namely to resist him. Therefore, also we are to pray for them, that the Lord would keepe them, and furnish them with gifts, and withall make them faithfull. For where *Vision faileth*, the people are left naked, saith Salamon. 2. Thes. 3, 1. *Brethren, pray for vs that the worde of the Lord may haue a free passage and bee glorified.*

Thirdly, wee must pray for all Christian schooles of learning. Howsoeuer some think but basely of them; yet they are the ordinary meanes to maintaine the ministerie, and so the Church of God. A man that hath diuerse Orchards, will also haue a seminarie full of yong plants to maintaine it. Schooles, they are as Seminaries to Gods Church, without which the Church fallies to decay: because they serue to make supplie of ministers.

3. Thirdly, we are to desire, that the Lord would hasten the second comming of Christ, as the Saints in heaven pray, *Come Lord Iesus, come quickly*: and therefore the godly are said to *loue the comming of Christ*. 2. Tim. 4, 8. A penitent sinner so abhors his owne corruptions, and the irke-some temptations of Sathan, that in this respect he desires that Christ would hasten his particular comming to him by death; for no other cause but that he might make an end of sinning and displeasing of God.

Thy will be done.

I. Coherence.

IN the second petition, we desired that God would let his kingdome come, &c. That he would rule in our hearts. If he then must raigne, we must be his subiects: and therefore here we craue, that being his subiects, we may obey him, and doe his will. Malac. 1, 6. *If I be a Father,*

Father, where is mine honour? If I be a maister, where is my feare?

2. The meaning.

Will) Will, here signifieth Gods word written in the olde and new Testament. For in his worde his will is reuealed. Of the whole will of God there be three speciall points, which are in this place meant. 1. To beleuee in Christ, Ioh. 6, 40. *This is the will of him that sent me, that euerie one which seeth the Sonne, and beleueth in him, should haue euermlasting life.* 2. Sanctification of bodie and soule. 1. Thes. 4, 3. *This is the will of God, euen your sanctification, &c.* 3. The bearing of affliction in this life. Rom. 8, ver. 29. *Those which he knew before, he did predestinat to be made like to the image of his owne Sonne.* Phil. 3, verse 10. *That I might know him and the vertue of his resurrection, and the fellowship of his afflictions, and be made conformable to his death.*

(Thy will) not mine: For mans owne will is wicked and corrupt, yea it is flat enmitie to God, Rom. 8, verse 5.

(Done) That is, obeyed and accomplished of men. Then the effect of the prayer is this: as wee would haue thee our King: so Lord, teach vs to obey thy holie will.

3. The wants to be praied against.

Here first we are to bewaile this, that our hearts are so prone to vngodlinesse and disobedience of Gods commaundements. Put a match to a heape of Gun-powder, on a sudden it will be all on a flame; and as long as we adde matter to the fire, it burnes: So by nature we are most readie to sinne, so soone as the least occasion is giuen. *Dauid* had experience of this when he praied, *Knit my heart to thee, O Lord, &c.* Psal. 86, 11. *and incline my heart to thy commaundements.* Psal. 119, 37. Those which find not this want in themselves, & the like affection to bewail it, are in a miserable and dangerous case: euen as a man that hath

hath a great disease vpon him, and knowes not of it.

2. Againe, we must here bewaile the sinne of the world, as ignorance, schismes, hipocrisie, pride, ambition, contempt of Gods worde, couetousnesse, oppression, want of loue of God and his word, &c. 2. Pet. 2, 7. *Lot was vexed, and his righteous heart was vexed with the vnclean conuersation of the Sod. mites from day to day: so ought our soules to be vexed and grieued continually at the wickednesse of our time: and further in this we are to send vp our praiers to God for such, that they may be brought to the obedience of Gods will. Ezec. 9, 4. In a common iudgement vpon Ierusalem, They are marked in the forehead, that mourn & crie for all the abominations that be done in the midst of it*

3. Here also wee must humble our selues for our vquietnesse of mind, and great impatience, when God laies any crosse on vs. It is Gods wil that we should suffer affliction. Our Sauour prayed that the cup might be taken away, but with submission to his Fathers will, Luke 22, 42. And this David had learned when he said, *But if he thus say, behold I haue no delight in thee, behold here I am, let him doe to me as seemeth good in his eyes.* 2. Sam. 15, 26.

4. *Graces to be desired.*

1 **T**He first thing which we are here to desire is, that we may haue grace to denie our selues, wils, and affections: because herein we are vnlike to God, and like the diuell. This is the first lesson that our Sauour doth giue his Disciples, that they must denie themselves, and follow him.

2. The second thing is the knowledge of Gods will: for otherwise how shall we do it? How can that seruant please his maister, which cannot tell what he would haue done of him? Most men will haue bookes of statutes in their houses, and if they be to deale in any great matter, they will do nothing before they haue looked on the statute. In like maner men must haue the Bible, that is, the booke of Gods statutes in their houses: the lawes of God must be the

the men of our counsell : before euerie action wee are to search what is the wil of God, and then to do it. Here then we are taught to vse the means, & to pray for knowledge.

3. Againe, we are here taught to haue a desire in our hearts, and an indeuour in our liues, in all things to do obedience to Gods word.

4. Lastly, we desire patience and strength, when it shall please God at any time to exercise vs with the crosse, as Paule praies for the Colossians, *That God would strengthen them by the power of his might, vnto all patience and long suffering with ioyfulness.*

5. Error confuted.

THe Church of Rome teacheth, that men by nature haue free will to doe good: and that men being stirred vp by the holy Ghost, can of themselues will that which is good. But if this were so, why might we not pray, Let my will be done? So farre forth as the will of man shall agree with Gods will: but this cannot be, as we see in the tenour of this petition.

In earth as it is in heauen.

1. The meaning.

Hauing shewed the meaning of this petition, *Thy will be done*: now we are to speake of the condition, which is in what maner we should do it. For the question may be how we should do Gods will: the answer is, his Will must be done in earth as it is in heauen.

(*Heauen*,) By heauen here is meant the soules of faithfull men departed, and the elect Angels. *Psa. 103, 20. Praise the Lord ye his Angels, that excell in strength, that do his commandments in obeying the voice of his word.*

(*Earth*,) By earth is vnderstood nothing but men on
F earth,

earth, because all other creatures in their kind obey God: only man he is rebellious and disobedient. Then the meaning is, Let thy will be done by vs men on earth, as the angels and saints departed do thy will in heauen. *Question.* Do we here desire to do the will of God in that perfection it is done by angels? must we be as perfect as they? *Answer.* The words here vsed (*in earth as it, &c.*) do not signifie an equalitie, as though our obedience should in this life be in the same degree of perfection with angels; but a similitude of the like maner of obeying; it may be said, in what maner do the angels obey God? *Answer.* They do the will of God willingly, speedily, and faithfully: and this is signified in that they are said in the scriptures to be winged, and to stand continually beholding the face of our heauenly father. And this is the maner in which we desire to perform Gods will.

2. The wants to be beuailed.

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WE are here admonished to bee displeased with our selues, for our imperfect obedience to God, and for our hypocrisie, priuie pride, presumption, deadnes of spirit, and many other wants which breake out when we are in doing Gods will. There is no seruant of God, but hath wants in his best works, so we must vnderstand *Paul*, *Rom.* 7, 18. He saith as much as if he could begin a good thing, but not perfect it, and go thorow stich, as we say. When the godly do good works, as heare, speak Gods word, pray, praise God, &c. they performe things acceptable to God: but in these actions they find matter of mourning; namely, the imperfection of the worke: therefore, *Dauid* praieth, *Psal.* 143, 2. *Enter not into iudgement with thy seruant:* and here we may see how farre wide the Church of *Rome* is, that holdeth good workes to be any way meritorious, that be euery way imperfect. If the men of that Church had grace, they might see that the corruptiōs of the flesh were as gyues & fetters about their legs; that when they would fain run the waies of Gods commandements, they are constrained to halt down right, & to trail their loins after thē.

3. Grace to be desired.

THE grace here to be desired, is sinceritie of heart, in doing Gods will, so as we may keepe a good conscience before God and men, A. Ct. 24. 16. *And for this cause I endeavour alwaies to have a cleare conscience towards God, and towards men.* This must we hunger after, and pray for: seeing it is not sufficient to abstaine from euil, but also to do good, and in doing good, strue to come to perfection.

Giue vs this day our dayly bread.

1. Coherence.



Hus much of the three first petitions which concerne God: now follow the other three, which concerne our selues. In which order we learn to pray for those things which concerne God absolutely: and for those things which concern our selues not absolutely; but so far forth as they shall make for Gods glorie, the building of his kingdome, and the doing of his will.

But how depends this petition on the former? In the first we were taught to pray, that Gods name might be hallowed: which is done when God reignes in our hearts, and his will is done. Now further, his will is obeyed in three things: first by depending on his prouidence for the things of this life: Secondly, by depending on his mercie for the pardon of sinne: Thirdly, by depending on his power and might, in resisting temptations. And thus Gods will is obeyed.

2. The meaning.

Read) By this one meanes of sustaining our bodies and temporarie liues, all other meanes are vnderstood: as meat, drink, clothing, health, libertie, peace, &c. Gen; 3. 19.

Thou shalt eate thy bread, vz. get thy liuing in the sweate of thy browes.

Out of this we learne two instructions; for why doth the Lord teach vs to craue only bread, and not meat and other dainties? It is for two causes: the first is, that we might hereby learne frugalitie and moderation in our diet, apparell, houses; and be content if we haue no more but bread, seeing we desire no more. We must not with the Israelites murmure because they had nothing but Manna.

Question. Must we vse Gods creatures onely for necessitie? *Answer.* We may vse them not onely for necessitie, but also for honest delight and pleasure. Psal. 104. vers. 15. *God giues wine to make glad the heart of man: and oile to make his face shine.* And Iohn 12. vers. 3. Our Sauour Christ allowed of the fact of Marie, which tooke a pound of ointment of Spikenard verie costly, and anointed his verie feet, so that all the house was filled with the smell; though Iudas did esteeme it waste. But yet if the Lord shall graunt but bread, that is, so much as shall hold bodie and soule together, wee must bee content therewith. 1. Tim. 6. vers. 8. *Therefore when we haue foode and raiment, let vs be therewith content.* This contentation was in Iacob. Gen. 28. verse 20.

A second cause is to teach vs that there is a particular providence. All men confesse that there is a generall providence of God ouer all things: but here we must acknowledge another more especiall, euen in the least things that be: because euerie morsell of bread which we eate, would no more nourish vs than a pease of earth, or a stone, vnlesse God giue his blessing vnto it.

(Daily) The word in the originall is thus much in effect, *Bread vnto our essence or substances*: then the meaning is, giue vs such bread from day to day, as may nourish our substances. Thus prayeth Agur. Prou. 30. vers. 8. *Feed me with food conuenient for me.* Some there are which put an Angelicall perfection in fasting: but we are taught in Scriptures, that as aboue all things we are to seeke for life eternall; so we must in this life haue care to sustaine
and

and maintaine our naturall bodies so long as we liue in this world. Fasting in it selfe as it is abstinence, is no part of Gods worship, but in it own nature, a thing indifferent: and therefore it is to be vsed so far forth as it shall further vs in praier, and no further. For seeing we are taught to pray for such food as shall preferue nature, and maintaine the vitall bloud, we must not vse fasting to the hinderance or destruction of nature.

(Our bread) 1. *Question.* How is bread ours? 1. Cor. 3. 23. *Ye are Christs, and all things are yours.* So then by meanes of Christ, bread is called ours. For God hauing giuen Christ to vs, dooth in him and by him giue all things else to vs.

2. *Question.* How may I know that the things I enioy are mine by Christ, and that I doe not vsurpe them? *Answer.*

1. Tim. 4. verse 4. *Paule* saith that the creatures of God are good, and that the vse of them is sanctified to vs by the word and praier. Then if we haue the word of God to tell vs that we may inioy and vse them: and also if we pray to God for the right and pure vse of them, we are no vsurers, but indeed right owners of them. 3. *Question.* If the creatures must be made ours by Christ, how comes it to passe that the vngodly haue such aboundance of them? *Answer.* We lost the title and interest of the creatures in Adam: yet God of his mercie bestows temporary blessings vpon the vniust aswell as vpon the iust, but for all that, vniust they be in Christ, and hold the title of them by him, they shall in the end turne to their greater condemnation.

And whereas we call it *our bread*, we learne that euery man must liue of his owne calling, and his own goods. Here also is condemned all oppression, stealing, lying, cogging, and other such deceitfull meanes to get wealth and good. Many thinke it no sin to provide for their families in such order, but in saying this petition they pray against themselves. 2. Thessalo. 3. 10. *He which laboureth not, let him not eat.* Ephes. 4. 28. *He which stole, let him steale no more, but rather labour with his handes the thing that good is.*

(*this day*) We say not here this weeke, this month, this

age, but this day; what meanes this? may we not provide for the time to come? *Answer.* It is lawfull; yea a man is bound in good maner to provide for time to come. *Act. 11, 28.* The Apostles provide for the church in *Iudea* against the time of dearth spoken of by *Agabus*. And *Ioseph* in *Egypt* in the yeeres of plentie stored vp against the yeeres of famine. Wherefore in these words our sauiour his meaning is only to condemne all distrustfull care, and to teach vs to rest on his fatherly goodnesse from day to day in euery season: this is noted vnto vs. *Numb. 11.* Where the *Israelites* were commanded to gather no more Manna, then would serue for one day, & if they did, it putrified. Wherby God taught them to rest on his providence euery particular day, and not on the means.

(*Giue vs*) Not me. This serues to teach vs that a man must not only regard himselfe, but also be mindfull of others. For a man that hath wealth is made a steward to distribute his goods to the poore and the good of Gods church. True loue seekes not her owne things; the branches of the vine are loden with clusters of grapes, not for themselues, but for others: the candle spends it selfe to giue others light.

(*Giue*) If bread be ours, wherfore are we to ask it? it may seeme needlesse. *Answer.* Not so for hereby we are taught to wait on God, who is the fountaine and the giuer of all blessings. Men vsually driuen to this estate, yf euil means, as robbing, deceiuing, consulting with wisards, &c. Again here we learne, that though a man had all the wealth in the world, all is nothing without Gods blessing. *Question.* The rich need not say, *Giue vs &c.* for they haue abundance already, and what need they aske that which they haue? *Answer.* Let a man be neuer so rich, and want nothing that can be desired, yet if he wants Gods blessing, in effect he wants all. Wherefore euen kings, and the greatest personages that be, are as much bound to vse this petition as the poorest. *Gods blessing is riches*, saith *Salomon*, *Pro. 10, 22.* Thou maist ear and not haue inough, be clothed and not warme, earne wages and put it in a broken bag.

bag. Hag. 1. verse. 6. If God do not blesse thee. This blessing of God is called the *staffe of bread*. Esay 3, 1. In bread there be two things, the substance, and the vertue from Gods blessing: this second, that is, the power of nourishing is the staffe of bread. For take away from an aged man his staffe, and he falls: and so take away Gods blessing from bread, it becomes vnprofitable, and ceaseth to nourish. Lastly here we see that all labour and toile taken in any kind of calling is nothing, and auailes not vlesse God still giue his blessing. Psalm. 127, 1.

3. *The wants to be bewailed.*

OvR corruptions against this petitiō are two especially:
1. Couetousnesse, a vice which is naturally engraffed in euery mans heart; it is when a man is not content with his present estate. This desire is vnfatiable, for men would be euer hauing of more. Wherefore he which shall vse this petition must be greeued for this sin, and pray with *Dauid*. Psalm. 119, 36. *Incline my heart to thy commandments, and not to couetousnesse*. And he must sorrow, not so much for the act of this sin as for the corruption of nature in this behalfe. Couetous people will plead that they are free from this vice, but marke mens liues, and we shall see that this is a common disease, in the most as it is noted. Psalm. 4. verse 6. *Will he will shew vs any good?* This then is a common sin that we are taught to moune for.

2. The second want is our diffidence and distrustfulness, for the things of this life. Men also wil shift this off, & say, they would be sorrie to distrust God. But if we looke to our corrupt nature, man is wonderfull prone to this sin, for being in prosperitie, we are not troubled: but if once we be pressed with aduersitie, then we houle and weepe, and as *Paule* saith, 1 Tim. 6, verse 10. *Men pearce themselves thorow with many sorrows*. If any shall lose a part of his goods, what then doth he? straight he goes out to the wise man: is this to belecue in God? No it is to distrust God and belecue the diuell.

4. Graces to be desired.

THe grace to be desired is a readinesse in all estates to rest on Gods prouidence, whatsoeuer fall out. Psalme. 37.5. *Commit thy way to the Lord, and trust in him, and he shall bring it to passe.* Pro. 16.3. *Commit or sole thy workes vpon the Lord, and thy thoughts shall be directed:* Whereby we are admonished to take paines in our callings to get meat and drinke, &c. If the Lord blesse not our labour we must be content if he doe, we must giue him thanks. Now for this cause we are further to pray to God that he would open our eies, and by his spirit teach vs in all his good creatures to see his prouidence, and when meanes faile and are contrarie, then also to beleue in the same.

5. Errors confuted.

1. **P**Apists teach that men by workes of grace may merit life eternall, and increase of iustification in this life. But how can this be? for here we see that euery bit of bread which we eate, is the free gift of God without any merit of ours. Now, if we cannot merit a peece of bread, what madnes is it to thinke that we can merit life euerlasting?

2. They also are deceined who thinke, that any thing comes by meere chance or fortune, without Gods prouidence. Indeed in respect of men who know not the causes of things, many chances there are: but so, as that they are ordered and come to passe by Gods prouidence. *Luke. 10. 31. By chance there came downe a certain priest that way.*

*Forgiue vs our debts.**1 Coherence.*

THis is the fist petition and the second of those which concerne our selues: in the former we craued temporall

rall blessings, in this and the next which followeth, we craue spirituall blessings. Where we may note, that seeing there is two petitions, which concern spirituall things, and but one for temporall; that the care for our soules must be double, to the care of our bodies. In the world men care for their bodies, their hearts are set for wealth and promotion: they can be content to heare the word on the sabboth, yet neither then, nor in the weeke day doe they lay it vp in their hearts, and practise it, which argues that they haue little or no care for their soules.

Question. What is the cause that first we craue things for the bodie, and in the second place, those which concerne the soule? *Answer.* The order of the holy Ghost in these petitions is wonderful: for the Lord considers the dulnesse and backwardnesse of mens natures: therefore he traines them vp, and draws them on by little, euen as a schoolmaster doth his yong scholers: propounding vnto them some elements and principles, and so carrying them to higher points. For the former petition is a step or degree to these two following. He that will rest on Gods mercie for the pardon of his sins, must first of all rest on Gods prouidence for this life: and he that cannot put his affiance in God for the prouision of meat and drinke, how shall he trust in gods mercie for the saluatiō of his soule? Here we may see the faith of worldlings: they say that God is mercifull, and that they belecue in Christ: which how can it be true, seeing in lesser matters, as meat and drink, they distrust God, as appeares by their couetousnesse?

2 The meaning.

DEbts) By debts sinnes are meant, so it is in *Luke 11.4.* and they are so called, because of the resemblance betweene them. For euen as a debt doth bind a man, either to make satisfaction, or else to goe to prison: so our sins binds vs either to satisfie Gods iustice, or else to suffer eternall damnation.

Forgiue.) To forgiue our sinne, is to couer it, or not to

impute it, Psal. 32, 1. And this is done when God is content of his mercie to accept the death and passion of Christ as a sufficient payment and ransom for mans sins, and so to esteeme them as no sinnes. And here vnder this one benefit, all the rest of the same kind are vnderstood, as iustification, sanctification, redemption, glorification &c.

3 *The uses of the words.*

Here we may learne many lessons: the first is, that seeing we must pray thus, *Lord forgive &c.* We must hold, that there is no satisfaction to Gods iustice for sin by our workes, no not in temporary punishments: but that the doing away of our sins is of Gods meere fauour; for to forgive and to satisfie, be contrarie: wherefore the doctrine of humane satisfactions, taught in the church of Rome, is vile and diuelish.

2. Secondly we are taught thus to pray continually from day to day: where we note the great patience and long suffering of God, in that we offending daily, yet he suffers and forbears still and doth not poure out his confusion vpon vs, This teacheth vs like patience towards our brethen: we cannot put vp the least iniury and forbear but one day, yet we desire that God would forgive vs all our liues long.

3. Again we may obserue, that there is no perfect sanctification in this life, seeing we must euery day to the end craue the pardon of our sins. Therefore wicked is the opinion of the Catharists or puritans, which hold that men may be without sin in this life.

4. And when we say, *forgive, not me but vs*: we are put in mind to pray, not only for the pardon of our owne sins, but likewise for our brethren and enemies. I am. 5, 17. *Confes one to another, and pray one for another; for the praier of the righteous auaileth much, if it be seruent.* And as some thinke, the praier of Steehen was a means of the conuersion of Saul.

5. Also we note that before praier for pardon of sinne, must go a confession of sin: for whereas we say, *forgive our debts*, we confesse before God, that we are flat bankrupts and

and not able to discharge the least of our sins: this appears 1. *Iohn. 1, 9.* If we confesse our sinnes, he is faithfull to forgive vs: And it was practised by *Dauid*, *Psalm. 51, & 37, 5.* The manner of making confession is this; knowne sinnes, and those which trouble the conscience, are to be confessed particularly: but vnkknown sins generally, *Psalm. 19, 12.*

6. Lastly, hence it is manifest, that there is no iustificatiō by works. Our sins are debts, and so also are all works of the law. Now how cā any man discharge one debt by another?

4. *Wants to be bewailed.*

THe wants to be bewailed are the burden of our sins, & the corruptions of our natures, and the wickednes of our liues, and the sins of our youth, and of our old age. *Psalm. 40, 12.* *My sinnes haue taken such hold vpon me, that I am not able to looke vp: they are more in number then the hairs of my head: therefore mine heart hath failed me.* Thus with *Dauid* we are to trauell & grone vnder this burden: but this greif for sin, is a rare thing in the world. Men can mourn bitterly for the things of this life, but their sins neuer trouble thē. And further, this sorrow must be for sin, because it is sin, though there were neither hell nor diuel, nor conscience to accuse, nor iudge to reuenge.

5. *Graces to be desired.*

THe grace which we must desire, is the spirit of grace and deprecations. *Zach. 12, 10.* It is that worke of the spirit, whereby we are enabled to call to God for the pardon of our sins. A man hauing offended the lawes of a prince, and being in danger of death, will neuer rest or be at quiet till he haue gotten a pardon: euen so they which feeble and see their sins, hauing this spirit are so moued, that they can neuer be at rest, til in praier they be eased of their sins. A man may, I grant, babble and speake many words, but he shall neuer pray effectually, before he haue this spirit of praier to make him crie, *Abba father.* For worldly commodities al can pray: but learne to pray for the want of Christ.

*As we forgieue our debts.*1 *Coherence.*

THese words be a part of the fift petition, for it is put downe with a condition. Forgiue vs as we forgieue others: and these words depend on the former as the reason thereof, and it is taken from the comparifon of the lesse to the greater, thus: if we who haue but a sparke of mercie, doe forgieue others: then doe thou, who art the fountaine of mercie, forgieue vs: but we forgieue others, therefore do thou forgieue vs. Thus *Luk. 11, 4.* hath it, *Forgieue vs our finnes, for euen we forgiue.* The papists gather a contrarie doctrine: they say forgieue vs as we forgieue, making our forgiuing a cause, for which God is moued to forgieue vs. But we are to know that our forgiuing is no cause, but a signe that God will forgieue vs.

2 *The meaning.*

1. **Q**uestion. Whether is a man bound to forgieue all debts? *Answer.* The word *debt*, in this place is not vnderstood of debt that is ciuill, and comes by lawful bargaining, but of hurts and dammages which are done vnto vs in our bodies, goods, or good name. As for the former ciuill debts, a man may exact them, so he do it with shewing of mercie.

2 *Question.* How may any man forgieue trespalles, seeing God only forgiues sin? *Answer.* In euery trespalle which any doe to their neighbours; there be two offences, one to God, another to man. In the first respect it is called a sinnee that God only forgiues: in the other respect it is called an iniury or domage, & so man may forgieue it. When a man is robbed, the law is broken by stealing, and the iniury that is done is against a man that hath his goods stolne. This iniurie, as it is an iniurie a man may forgieue; but as it is a sin, he cannot, but God only. 3. *Question.* Whether may a mā aright pray this petitiō, & yet su him at the law, who hath iniured him? *Ans.* yea, for a man may in an holy maner sue another for

for an iniurie: and as a souldier in lawfull war may kill his enimie, and yet loue him: so may a man forgieue an iniurie, and yet seeke in a christian maner the remedie: but in doing of this we must obserue fīue things. 1. We are to take heed of all priuate reuenge, and inward hatred; which if we conceiue, we do not forgieue. 2. We must take heed of offence, and haue care that our doings be not scandalous to the church. 3. Our fruites must be taken in hand to maintaine godly peace: for if all iniuries were put vp, there would be no ciuill state or gouernment. 4. It must be, that the partie offending may bee chastised, and hee brought to repentance for his fault: for if many men were not repressed, they would grow worse. 5. Law must be the last remedie, as Phisitions vse desperate remedies, when weaker will not serue: euen so must we vse law, as the last meanes when all other faile. The dealing of the world in this case is no example for vs to follow. For through rage and stomacke they will abide no priuate agreement, and therefore they vse the law in the first place, so did the Corinthians, but what saith Paule, 1. Cor. 6, 7. *It is vterly a fault among.* But if the law be vsed aright, a Christian may sue at law, and loue the partie sued: for there is difference betweene dealing against a man before a Magistrate, and the dealing of one priuate man with another. For priuate dealing is commonly reuenge, and therefore vnlawfull.

3. The vse.

THe vse of this clause is verie profitable, for it shewes vs a liuely signe, whereby our consciences may be assured of the pardon of our sinnes. Indeed many vse these words long and often, yet find no assurance of pardon; and the cause is, because they haue no desire of Gods mercie, nor willingnesse to forgieue men: which if they had, then the forgiuenesse of their sinnes should hereby be sealed vnto them. Wherefore if any would be perswaded of Gods mercie in this point, let them descend into their own souls, and search them narrowly, if they can find their hearts as

readie to forgieue, as they are readie to desire forgiuenesse at Gods hand, then they may assure themselves of Gods mercie in Christ, as we are taught by our Saujour Christ, Mat. 5. 7. *Blessed are the mercifull, for they shall obtaine mercie.* Consider these comparisons. A man walking vnder a wall in a cold sunnie day, is heated of the wall which first receiued heate from the Sunne: so he that sheweth mercie to others, hath first receiued mercie from God. Also take a peece of waxe, and put to a seale; it leaueth an impression or marke like it selfe in the waxe: which when a man lookes on, he doth certainly know that there hath beene a seale, the print whereof is left behind: Euen so it is in euerie one that hath readinesse to forgieue others: by it a christian may easily know that God hath sealed to him the forgiuenes of his sins, euen in his heart: therefore let men looke into their harts, whether they haue any affection to forgieue others, for that is as it were the print in their hearts of Gods mercie towards them in forgiuing them.

Manie there are which pray for pardon at Gods hand: but they cannot brooke it, that they should forgieue their neighbours. Hereupon come these sayings, I may forgieue him, but I will not forget him: he may come in my *Pater noster*, but he shall not come in my *Creed*. Behold the Diuels logicke, which makes malice to be charitie. Blind people play with the Lords praier, as the flie doth with the candle till she bee burnt; for the more they pray these wordes, the more they call for vengeance against themselves. I am 3. 13. *no mercy, me not hee, me not hee, me not hee.*

Lead vs not into temptation, but deliuer vs from euill.

1. The Coherence.

IT might seeme to some, that this petition is superfluous, for what need he care for temptations, that hath the pardon of his finnes? but our Sauioir did not reach

teach vs thus to pray without speciall reason. 1. Because
 forgiuenesse of sinnes, and wonderfull temptations bee
 inseparable companions in this life: which thing we find
 to be true, both in Gods worde, and in Christian expe-
 rience: there is no man in this world so beaten, and buf-
 feted with temptations, as the penitent sinner that cries
 most bitterly for the pardon of his sinnes. This is the
 estate, that few men in the world are acquainted with.
 For they are neuer troubled with temptation, but liue
 in all peace and quietnesse both in bodie and soule. Luke
 11, verse 21. *When the strong man armed keeps his holde,
 the things that he possesseth are in peace.* Euen so the wic-
 ked of the world beeing possessed of Sathan, are not a
 whit molested by him with anie temptations: Neither
 need he, seeing hee hath them at commaundement to
 doe what hee will. But when a man once beginnes to
 make conscience of sinne, and to sue vnto the Lord for
 pardon of his offences: and still continues in dislike of
 sinne, and Sathan: then the enemy bestirres him, and
 vseth all meanes to bring that man to confusion: hee
 offereth all manner of temptations to molest him, and
 neuer affords this poore sinner anie rest. Herevpon, he
 for feare of beeing overcome, continually must pray vn-
 to the Lord, That he may not bee ledde into tempta-
 tion.

Here some Christian conscience may reason thus. No
 man is so troubled with sinne and Sathan, as I: Therefore
 I am not in Gods fauor, but am a plaine castaway. *Answer.*
 If pardon of sinne and temptations go together, all is con-
 trarie. If thou hadst no grieffe for sinne, no buffetings of
 thine enemies, the flesh, the world, and the diuell, thou
 couldest not be in Gods fauour, but vnder the power of
 Sathan; Now this great measure of the spirituall tempta-
 tions, is a signe rather of Gods loue. For whom God loues,
 the diuell hates, and where God workes in loue, the diuell
 workes in malice.

2. Secondly, this petition is ioyned with the former to
 teach vs, that as we must be careful to pray for pardon of sins
 past:

past: so also we must endeavour to preuent sinnes to come: we must not fall againe into our olde sinnes, neither must we be ouertaken with new sinnes.

2. *Meaning.*

7 These words be but all one petition: which hath two parts, the latter being a declaration of the former. Lead vs not into temptation; how is that done? by deliuering vs from euill.

(*Temptation*) Temptation is nothing else, but the intisement of the soule or heart, either by the corruption of mans nature, or the allurements of the world, or the diuell, to any sinne. Iam. 1, vers. 13. *God tempts no man.* That is, God moues no man to sinne.

(*Lead vs not*) Or carie vs not into temptation. To be led, is to be ouercome of the temptation when it preuailes and gets the victorie. Then the meaning is this. When we are moued or intised to sin, Lord keepe vs that we be not ouercome: and giue thou an issue with the temptation.

Question. God is iust and cannot sinne: but if he lead men into temptation, shall he not be the authour of sinne? *Ans.* Indeed many fearing to charge God with sinne, read the words thus, *Suffer vs not to be led.* But the text is very plain, *Lead, or carrie vs not.* And the Scriptures elsewhere vse the like phrales of God. Exod. 7, vers. 3. God is said to *harden Pharaos heart.* 2. Sam. 24, 1. The Lord *moued Dauid to number the people.* 2. Thes. 2, vers. 11. *God sent strong delusions that men might beleue lies.* These and such like places haue a worthie meaning, thus to be gathered. There is no action of man, or of the diuell, absolutely euill: but although in some respects it be euill, yet in some other it is good: for we are not to think that as there is a maine good, so also there is a maine euill. Thus then, temptation being an action, it is not in euery respect euill: but in some good, in some euill. And so farre forth as it is good, the Lord workes it: but as it is euill he doth not worke it, but willingly permits it to be done by him and Sathan.

1. And there be foure respects in which God may be a worker in temptations, and yet be free from sin. 1. First, he tempteth by offering occasions and obiects to trie whether a man will sinne or not. A maister suspecting his seruant, which in worde profelleth fidelitie, layes a purse of money in his way, to trie if he will steale it: which if hee steale, he hath found by watching him, a secrete theefe; and so hath laid him open for deceiuing anie more: Now, this trying of him is no sinne, though he sin in stealing. In the same maner tempteth God his owne seruants, to proue and trie them. Deut. 13. verse 2. *Thou shalt not hearken vnto the wordes of the Prophet or dreamer of dreames: for the Lord thy God proueth you to know whether ye loue the Lord your God with all your heart.*

2. Secondly, God leades into temptation by withdrawing his grace. Neither can this be a sinne in God: because he is bound to no man to giue him grace. And here is a difference betweene the tempting of God and Sathan. God holdes backe grace when he tempts, the diuell suggests euill motions.

3. Euerie action so farre soorth as it is an action is good, and of God. Act. 17, 28. *In him wee liue, moue, and haue our being.* Therefore God is a worker in temptations, so farre soorth as they are actions. One man killes another: the verie mouing of the bodie in the doing of this villanie is of God: but the wickednesse of the action is from man, and the diuell. Againe, a man rides vpon a lame horse, and stirs him: the rider is the cause of the motion, but the horse himselfe of the halting motion. So God is authour of the action, but not of the euill of the action.

4. The fourth way is in regard of the end. God tempts his seruants onelie to correct and humble them for their sinnes, and to trie how they will abide the crosse, and to moue them the more to loue him. Deut. 8. 2. *God afflicteth the children of Israel, to trie them whether they would keepe his commaundements.* 2. Chron. 32. verse 31. *He trieth Ezechia to see what was in his heart.* The diuels end in tempting, is onely to bring the partie to destruction. Thus we

An Exposition vpon the Lords prayer.

need not fear to say, that God in some respects doth tempe his owne seruants.

(*Deliuers vs from euill*) That is, free vs from the power of the flesh, the diuell, and the world. Some take euill in this place only for the diuell, but we may take it more largely for all spirituall enemies. 1. Ioh. 5, 19. *The whole world lieth in euill*, v. z. Vnder the power of sin and satan. These words (as I haue said) are a prooffe and explanation of the former; for when a man is deliuered from euill, he is not led into temptation: the cause being taken away, the effect ceaseth.

3. The vses.

1. **H**ence we learn what a righteous God, *Iehoua* is, that can worke in an euill action, and yet be void of sinne.

2. Whereas we say, *lead vs not &c.* We note that the diuell in temptations can goe no further then God permits him.

3. We are not to pray that temptations be quite taken from vs, or that we be wholly freed from them: but that they do not ouercome vs. For it is the Lords will that his Church should be tempted. Nay *Dauid* desired some kind of temptations. Ps. 26, 1. *Proue me, O Lord.* And *James* saith, *Account it for exceeding ioy, when ye shall fall into diuers temptations.* James 1, 2.

4. Note also that euerie man by nature is the bondslave of sinne and Sathan. For where is deliuerance, there was a bondage first. This confutes the Papists, who maintaine free will: for we are dead in sinne by nature, as a man in a graue; and we must still pray thus till we bee fully deliuered.

4. Wants to be bewailed.

THe corruption, which in this petition we ought to mourne for, is the continuall rebellion of our wicked natures; and our pronesse to yeeld vp our selues in euerie temptation

rempration to sin and Satan. And the remnants of the olde bondage vnder Satan must be grieuous and irkesome vnto vs, and we must bewaile it verie bitterly. The Iewes in a bodilie captiuitie, *wept when they remembred Sion.* Psal. 127. How much more should we weepe, when we seele the law of our members rebelling against the law of our minds, and leading vs captiue to sinne.

5. Graces to be desired.

THe contrarie blessing to be desired, is that God would stablish vs by *his free spirit.* Psal. 51, 10. Which is so called, because it sets vs euerie day more and more at libertie out of the reach of sinne and Sathan.

*For thine is the kingdome, the power
and glorie, for euer.*

1. The meaning.

THese wordes containe a reason of all the former petitions: whereby we are moued to craue things needfull at Gods hand.

(*Thine is*) Earthly kings haue *kingdome, power, and glory,* Dan. 2, ver. 37. Yet not from themselues, but from God, whose vicegerents they are on earth. Therefore to make a difference betweene Gods kingdome, power, and glorie, and those of earthly kings, it is said, *Thine is the kingdome, &c,* that is, that God hath all these in himselfe, and from himselfe, and they from him.

(*The kingdome*) These words, 1. Chro. 29, 11. are fully expounded. *Thine O Lord is greatnesse, power and victorie, and praise: and all that is in heauen and earth is thine: thine is the kingdome, and thou excellest as head ouer all, &c.* The kingdome is said to be Gods, because he is absolute possessor and owner of all things that are, and also hath soueraigne rule ouer all things at his will. Now out of this first propertie of God

we may gather a strong motiue to induce vs to pray vnto him alone. For seeing all things are his, both in heauen and earth whatsoeuer; therefore we must come to him for the graces and blessings which we desire.

(*The power*) Oftentimes earthly Princes haue kingdoms, yet want power: but God hath kingdome and power also: yea his power is infinite, and he can do all that he will, and more than he will: as for those things which come of impotence, he cannot do them; and if he could, he should not be omnipotent. And as he is omnipotent in himselfe, so all the power which anie creature hath, is from him alone. *Question*. Howe can this bee, seeing the Diuell hath power to sinne; which is not from God? *Answer*. To sin is no power, but rather a want of power: otherwise all the strength and power that satan hath, is of God.

And from this second propertie is taken another motiue to moue vs to pray vnto God. Because all power being his, wee can neuer do any of the things which we aske, but by power receiued from him.

(*Thine is the glory*) This third propertie of God, ariseth from the two former, for seeing the title and interest in all things; and the power whereby they are disposed and governed, is of God: therefore it followes that all glorie is his: yea in him is fulnesse of glorie, and the glorie of the creature is all of him. To sinfull men belongs nothing but shame and confusion. Dan. 9, verse 7.

This third propertie ministreth a third motiue to induce men to pray vnto God alone. For seeing all glorie by right is his: therefore we must inuocate his holy name; that in so doing, we may giue him the glorie due vnto him.

(*Forever*) The words in the originall are, *for ages*. Now an age signifies the space of an hundred yeeres: but here it is taken for eternitie; because eternitie is nothing but multiplication of ages. And as eternitie is here noted by ages: so on the contrarie wee reade, that eternitie is taken for a certaine and distinct time, Genes. 17, 8. God promiseth Abraham to giue him the land of Canaan for an *euermlasting possession*: that is, for a long season. For
else

else *Abrahams* seed should inherit the land vntill this time, which it doth not. Wherefore, as often the whole is put for the part, v^z. eternitie for a certaine time: so here the part is put for the whole, ages for eternitie. This also makes a difference betweene earthly princes and the mighty *Iehouah*. They haue kingdom, power, & glory, for a short time; but he absolutely and for euer.

2. *The vses.*

1. **H**ere we learne in praier to abase our selues before God, & vtterly to denie all that is in vs. Kingdome, power, and glorie, is al his not ours: we are no better then rebels and traitors to him: if we haue any good thing, it is from him, euen the grace whereby we pray. And he that in praier will not confesse this, shal no more be heard, then the insolent begger that will not acknowledge his want.

2. Secondly, againe in praier we learne, that we must be perswaded of two things, and build vpon them, Gods power and will: his power in that he is able, his will in that he is carefull to performe our request, as it was noted in the preface: the first of these is set out in his kingdom and power, the second is noted in that glorie is his. 2. Cor. 1. 20. *For all the promises of God in him, are yea, and Amen, vnto the glory of God.*

3. And hence we gather that praier and thanksgiuing must go together: for as in the six petitions we made request to God; so in these words we giue him thanks and praise him. *Phil. 4. 6. But in all things let your requests be shewed to God in praier and supplication with thanksgiuing.* There is none but in want he will be readie to pray: but when we haue receiued, we are slacke in giuing of thanks: but he which will pray aright, must ioine them both together. And the sum of all Gods praise stands in these three points: 1. That he is an absolute King. 2. Secondly, that he hath absolute power to rule al things. 3. That hauing power and a kingdome, he hath glory also, which appears in the holding of his kingdom, and the shewing of his power.

in gouerning of it.

4. Whatsoever we aske, we must refer it to Gods glory: this is the first thing which we were taught to craue, and the last we are to performe, because it is noted both in the beginning and in the end of the praier.

Thus much of the vse of these words altogether, now let vs make vse of them particularly. 1. Whereas we say, *Thine is the kingdome*, Magistrats and rulers must know, that all the authoritie and rule which they haue is from the Lord, and therefore, they must remember to order themselves as Gods Vice-gerents, vsing their power to bring men in subiection to Gods laws: and referring all their callings to his glory.

2. Where we say, *Thine is the power*, We are admonished, when we are to perform any work, as to do seruice to God, to walk in our callings, that we haue no power of our selues: & for this cause we must ask power at Gods hâds, that we may beinabled to walk vprightly before him, & do our duties. 3. In saying, *Thine is the glory*, we learn that if we would haue a good report and praise among men: we must aboue all things seeke Gods glorie; not regarding so much our own. If he giue thee praise among men, giue him thanks; if not, be content, because all glorie is his.

Amen.

1 The meaning.

WE haue heard the preface, and the petitions what they are now followeth the third part, which is the assent or testification of faith required in praier in this word, *Amen*. And it containes more then men at the first would imagin: It signifies certainly, *so be it*, or *it shall be so*. 2. Cor. 1, 20. It is often taken for a bare assent of the people, saying *Amen* to the minister: but in this place it containes more: for euery point in this praier is not only a direction for publike praier, but for priuate also, and must be said as well of the minister, as of the people. Now then, there being two principall things in praier: the first a desire of grace: the second faith, wherby we belecue that God will grant things desired.

red. The first is expressed in the six petitions: the latter is set forth in this word *Amen*, carrying this sence in effect. As we haue craued these things at thy hands, O Lord, so we do beleue that for Christs sake, in thy good time thou wilt graunt them to vs. Therefore, this part is more excellent then the former, by how much our faith is more excellent then our desire. For in this word is contained the testification of our faith, whereas the petitions are onely testifications of our desires. And as it is in the end, so also it is the seale of our praier to make them authentically, and it is to be vsed (as I take it) not only for this end to answer the minister, but also to testifie our faith for the thing desired.

2. Graces to be desired.

Herby we are taught, what grace we are to shew in praier. We must labour to giue assent to Gods promises when we pray, & strue against doubting & vnbelief. *Mark. 9, 11. Lord I beleue, Lord help mine vnbelief. Psa. 42, 11. Why art thou cast down my soul? and why art thou disquieted in me? wait on God.*

Many there are that wil stand vpon the strength of their faith, & plead for themselues that they neuer doubted, but they are far wide: for true faith being imperfect, is alway accompanied with doubting more or lesse. Wherefore the hart that feels no doubting, is not filled with faith, but with presumption. As for the which are molested with doubtings, and complaine of them, they haue lesse cause to feare, for as fire and water do neuer strue till they meet: no more doth doubting and faith, till faith be wrought in the heart.

To conclude, we see what an excellent worke praier is; in which, two most excellent graces of a Christian man be shewed forth, hungering after mercy, and faith: this might moue me to lern to pray, praier being the exercise of grace.

Of the vse of the Lords Praier.

The principall vse of the Lords praier, is to direct Gods church in making their praier in all places, at all times, & vpon all occasions, though their praier should be innumerable: and vnlesse they be framed after this, they cannot be right. In the vsing of it for directiō ther be threethings required.

quired. 1. The first is the knowledge of the Lords praier, & all the parts thereof, He that would pray, by it must vnderstand the meaning thereof, the wants therein to be bewailed, and the graces to be desired, for which end it hath ben expounded. 2. Knowing this, there is in the second place required thus much skil, that he be able to refer euery want and grace to one of the 6. petitions: for example, feeling in himselfe pride of heart, he must be able to say, this is a want in the 1. petition: and feeling a rebellion and slownes in doing Gods commandement, he must be able to say, this is a sin to be praied against in the 3. petitiō. Thus euery want he must refer to his proper head; againe, he must refer euery grace to be desired to one of the six petitions; as strength in temptation to the sixth: affiance in Gods providence to the fourth, knowledge of God to the first &c. and so in the rest. 3. In the third place, he must before he pray, consider what be his wants and imperfections which most trouble him, as also the graces which he would obtaine; then for the helping of his memorie, he must goe to the petitions, and he must set those things first in his mind, which do concerne the first petition; and those which concerne the 2. petition, must haue the second place in his mind, and so he must proceed in order as he shall haue occasion. Thus a man keeping in mind the order of the petitions as they stand, shall be able by referring euery grace and want to his proper head, to make distinct praier: and to varrie it as time, place, and other occasions shall moue him.

Question. Must we of necessitie follow all the petitions in conceiuing a praier? *Answer.* No, but only those which doe principally belong to the time, place, and occasion, as *Paule* maketh a praier. *Colos.* 1, 9, 10. And all the points of it may be referred to the third and last petitions.

Again, a Christian man may make an excellent confession of his sins by this praier: if he shall, keeping the order of the petitions, confesse and bewaile the sins which euery petition requires vs to pray against. And it serues to make a thanksgiuing to God, thus: let a man remember all the

graces which he hath receiued from God, let him then refer the to the petitions, & giue thanks to God after the order of them, turning euery petition into a thanksgiuing.

Of the circumstances of praier.

Quest. 1. Whether a man is to vse a voice in praier? *Ans.* In publike praier it is requisit that there be a voice: for the Min. is the mouth of the people, and to the praier which he conceiues, they giue assent. For priuat praier, vsing of a voice is conuenient; yet so as it may be done in silence. 1. the Lord gaue vs the voice, as well as the heart to blesse him withall. Iam. 3. 2. God created the tongue as well as the heart; and so will be praised by both. 3. The voice often stirs vp the heart: and againe, the vehemencie of affection doth often draw out a voice; the voice then in priuat praier is requisit, yet in some cases may be omitted, for it is not absolutely necessarie. *Moses* and *Anna* praied in silence.

Question 2. What gesture is to be vsed in praier? *Answer.* The word doth not affoord any certain directiō. Our sauour and his disciples praied in diuers gestures: kneeling, standing, groueling, looking to heauen, looking down to the earth, sitting, lying, &c. *Luke 11. 41.* *Acts. 7.* God respects not the gesture, but the affectiō of the hart: yet two things must alwaies be in gesture, 1. that it be comly. 2. That it do fitly expresse the affection of the heart: as when we aske mercy to looke to heauen; when we bewaile our sinnes, to looke downward, &c.

Question 3. What place must we pray in? *Ans.* The place is set down, 1. *Ti. 2. 8.* we may pray in al places: of which there is no difference. Some will say that in the time of the law, the tabernacle & temple were places of diuine praier? *Ans.* The Temple and Tabernacle were types of Christ and his church, and the vnity of it: but now, we hauing the thing it self signified therby, may pray in al places. Our sauour praied in the wildernes, on the Mount, *Peter* on the house top, *Paul* by the sea shore: yet so that publike praier must be vsed in publike places, as churches, chapels, &c. not because in them is more holines, but for order sake.

Quest. 4. What is the time appointed for praier? *Answer.* *Pray continually, 1. 5. 7. that is vpon all occasions: or when a man begins any busines, whether it be in word or deed. Col. 3. 17. or as Daniell, who praied thrise euery day. Dan. 6. 11. or as Dauid who praied at euening and morning and noone-tide. Psalm. 55. 18. and seuen times a day. vz. Many. Ps. 119. 140. Thus we shall pray continually. Euery day affoordes three especiall occasions. 1. The entrance to our callings in the morning. 2. The receiuing of Gods creatures at noon-tide. 3. The going to rest at night.*

Of Gods hearing our praiers.

Hitherto we haue spoken of the making of praier to God a word or twain of Gods hearing our praiers.

Question. How many waies doth God heare mens praiers? *Answer.* Two waies. The first in his mercy, when he grants the requests of such as call vpon him in the feare of his name. Secondly he heares mens praiers in his wrath. Thus he gaue the Israelits quailes according to their desire. Psalm. 78. 29, 30, 31. Thus often men curse themselues, and wish that they were dead: and accordingly they haue their wish.

Quest. 2. Why doth God defer to heare the praiers of his seruants? *Answer.* 1. to proue them by delay. 2. to exercise their faith. 3. to make them acknowledge that the things which they receiue are Gods gifts, and not from themselues. 4. that graces quickly giuen might not be lightly esteemed. 5. that an hungry after grace might be sharpened and increased.

Quest. 3. After what maner doth God heare his seruants praiers? *Ans.* Two waies, First by granting the thing which was asked, according to his will. Secondly by denying the thing desired, and by giuing something proportionall to it. Thus God denies temporarie blessings, and in the roome thereof giues eternal in heauen. Thus he refuseth to remoue the crosse from his seruants, and giues in stead thereof strength and patience. Christ praied that the cup might be

be remoued. It was not remoued, yet he in his manhood was inabled to beare the wrath of God. When *Paul* praied three times that the prick in the flesh might be remoued, it was answered, My strength is sufficient for thee.

To the Reader.

P*aul* in his epistles, hath set down the sum of many of his praiers: they are very gracious and heauenly, and I haue here set them down, that thou mightst know them, and in thy praiers follow them.

16. **I** Cease not to giue thanks for you, making mention of you in my praiers;
17. That the God of our Lord Iesus Christ, the father of glory, might giue vnto you the spirit of wisdom, & of reuelatio, in the acknowledgmet of him.
18. The eies of your mind being inlightened, that ye may know what the hope is of his calling, and what the riches are of his glorious inheritance in the saints.
19. And what is the exceeding greatnes of his power in vs that belecue; according to the working of his mightie power.
20. Which he wrought in Christ, when he raised him from the dead, & set him at his right hand in heauenly places.

Exposition.

I*n this excellent prayer we are to marke two things, The first, to whom it is made; the second, is the matter.*

For the first, it is made to God the father, who is described by two titles. The first, The God of our Lord Iesus Christ; namely as Christ is man: for as Christ is God, he is equall with the father: the second, the father of glory, that is, a glorious father, & he is so called to distinguish him from earthly fathers.

The matter of the praier stands on two principall points: First he asketh of God, the spirit of wisdom, whereby the seruants of God are inabled to discern out of the word, in euery businesse which they take in hand, whether it be in word or deed, what ought to be done, and what ought to be left vndone; as also the circumstances, the time, place, manner of doing anything.

Secondly he praieth for the spirit of reuelation, whereby the faithfull haue their whole estate before God, reuealed vnto them according to the word; the thing it selfe being otherwise secret and hidden. 1. Cor. 2, 9. 10. 12. Further the worke of this spirit in the godly is two fold, the one concerns God himselfe, the other the things of God.

The worke of the spirit of reuelation; which respects God himselfe is, an acknowledgment of the father, or of Christ. Now to acknowledge God the father, is not only to know, and confesse that he is a father of the faithfull; but also to be resolu'd in conscience that he is a father to me in particuler. Secondly that Christ is not only in generall a sauour of the elect, but that he is in speciall my sauour and redeemer.

The second worke of this spirit, is an illumination of the eyes of the mind to see and know the things of God which he hath prepared for them that doe beleue: and they are two, the first is life eternall, which is described by fise arguments. 1. It is the Ephesiā hope, that is the thing hoped for in this life. 2. It is the hope of the calling of god: because in preaching of the gospel it is offred, & men are called to wait for the same. 3. An inheritance, properly to Christ, because he is the natural son of God; and by him to al that shall beleue. 4. The excellency, because it is a rich and glorious inheritance. 5. Lastly it is made proper to the faithfull.

The second thing is the greatnesse of the power of God, whereby sin is mortified, the corrupt nature renewed, & mightily strengthened in temptations. This power is set forth by two arguments. The first is the subiect or persons in whom this power is made manifest. In thē that beleue. Because none tū feele this, but they which apprehēd Christ by faith. The second is the manner of manifesting this power in thē, which is according to the working of his mighty power, which he shewed in Christ. And that was in three things: First, in putting all his enemies vnder his feet. vers 2: Secondly, in raising him frō death. Thirdly, in placing him at his right hand: now therefore Pauls praiers that this wonderful power of God, which did shew forth it self in the head Christ, might likewise shew it selfe in the members of Christ. First, in treading Satā & sin vnder their feet. Ro. 16, 20.

Secondly, in raising them from sin, as out of a grave to holines of life. Thirdly, in aduaucing them in the time appointed to the kingdome of glorie in heauen.

Ephes. 3.

14. **F**Or this cause I bow my knees vnto the Father of our Lord Iesus Christ.
15. Of whom is named the whole familie in heauen and earth.
16. That he would graunt you according to the riches of his glorie, that ye may be strengthened by his spirit in the inner man.
17. That Christ may dwell in your hearts by faith:
18. That ye being rooted and grounded in loue, may be able to comprehend with all saints, what is the breadth and length, and depth and height;
19. And know the loue of Christ, which passeth knowledge, that yee may bee filled with all fulnesse of God.
20. Vnto him therefore that is able to doe exceeding abundantly, aboue all that we aske or thinke, according to the power that worketh in vs,
21. Be praise in the Church by Christ Iesus, throughout all generations for euer, Amen.

The Exposition.

THese wordes containe two parts, a praier, and a thankesgiuing. In the praier these points are to be marked. First, the gesture: I bow my knees, whereby Paule signifies his humble submission to God in praier. Secondly, to whom he praies. To the father, who is described by two titles: the first, the Father of our Lord Iesus Christ, and that by nature as he is God, and as he is man by personall vnion. The other title. Of whom the whole familie, which is in heauen and earth, is named: In which words is set downe a description of the Church; first it is a Familie, because it is the companie of Gods elect children

Under the government of one father: 1. Tim. 3, 15. It is called the house of God, Ephes. 2, 19. They that beleue are said to be of the household of God: secondly, the parts of the Cathelike church are noted, namely the Saints in heauen departed, and Saints liuing on earth: Thirdly, it is said to be named of the father of Christ, because as the father of Christ, is the father of this familie; so also this familie is called by him: Gen. 6, 2. Dan. 9, 80. Thirdly, the matter of the praier stands of foure most worthie points.

The first is strength to beare the crosse, and to resist spirituall temptations, ver. 16, where the strength is set out by diuers arguments: First, that it is the meere gift of God, that he would grant you; Secondly the cause of strength, by his spirit: Thirdly, the subiect or place where this strength must be, in the inner man, that is in the whole man, so farre forth as he is renewed by grace: Ephes. 9, 24. The second is, the dwelling of Christ in their hearts by faith: Faith is when a man being seriously humbled for his sinnes, is further in conscience persuaded, and resolu'd of the pardon of them, and of reconciliation to God. Now where this persuasion is in deed, there follows necessarily Christs dwelling in the hart, which stands in 2. things; the first is, the ruling and ordering of the thoughts, affections, and desires of the heart, according to his will; as a maister rules in his house: the second is the continuance of his rule. For he cannot be said to dwell in a place, who rules in it but for a day.

The third, is the knowledge and the acknowledgement of the infinite greatnesse of Gods loue in Christ, an effect of the former, ver. 18, 19, the words are thus explained. Rooted and grounded. Here the loue of God wherewith he loues the elect, is as a roote and foundation of all Gods benefits, election, vocation, iustification, and glorification: Men are rooted and grounded in loue, when Gods spirit assures their hearts of Gods loue, and doth giue them some inward sense and feeling of it. For then they are as it were sensiblie put into the root, and laid on the foundation, With all saints: Paul desires this benefite, not only to the Ephesians, but also to all the faithfull with them. What is the length, the bredth. Here is a speach borrowed from

from geometricians, and it signifies the absolute greatnes or infinitnesse of Gods loue, and that it is like a world, which for length, bredth, height, and depth, is endlesse. Here note the order of receiving grace. First, Christ dwells in the heart by faith: 2. then comes a sense and feeling of Gods loue, as it were by certaine drops thereof: thirdly, after this ariseth a plentiful knowledge, and apprehension of Gods loue, and as it were the pouring out of a sea into a mans heart, that for greatnesse hath neither bottom nor bank. And know the loue of Christ: these words (as I take it) are an exposition of the former; for, to comprehend the loue of God, is nothing else but to know the loue of Christ: Considering that all whom the father loueth, he loueth them in Christ, which passeth knowledge: that is, which for the greatnesse of it no man can fully know.

The fourth thing is the fulnesse of Gods graces, verse 19. Here the fulnesse of God, doth not signifie fulnes of the godhead or diuine nature, but the perfection of the inner man which shall not be till after this life.

Now followes the thankesgiuing, or the praise of God. ver. 20, 21. containing these points. The matter of praise, his power and bountifulnesse, wherby he can worke exceeding abundantly aboue all we aske or thinke: and both these are not only to be conceiued in minde, but also may be felt in the heart, according to the power that worketh in vs. 2. The forme of praise, glorie vnto God by Christ, as all benefites are receiued from the father by Christ. 3. The proper place of true praise of God, the Church. 4. The continuance of his praise, through all generations for euer.

Philip. 1.

9. **A**ND this I pray, that your loue may abound yet more and more, in knowledge and all sense.
10. That ye may discern things that differ: to the end, ye may be pure and without offence, to the day of Christ.
11. Filled with fruites of righteousnesse, which are by Iesus Christ, vnto the praise and glorie of God.

The Exposition.

THis praier contains three parts. In the first, Paule praieſh for increaſe of loue in the Philippians, whether it be to God or men, verſe 9. and he ſhewes the meanes of increaſe, which are two: knowledge and ſenſe or feeling. For (ſo go backward) the more a godly man fees Gods loue, and hath experience of Gods word in himſelfe. The more he knowes of Gods word, and perceiues his loue vnto him: the more he loues God againe, and his neighbour for his ſake.

The ſecond thing praied for, is the gift of diſcerning, whereby men know what is true, what falſe; what is to be done, what to be leſt vndone: the ends of this gift are two. The firſt, that by means of it, they may be pure and ſincere: that is, keepe a good conſcience before God and men in their liues and callings. The ſecond is, to be without offence: that is, innocent, giuing no occaſion of ſcill to any, and not taking them offered by others: and the continuance of theſe is noted to the day of Chriſt, which is the time in which he commeth to vs, either by our death, or by the laſt iudgement.

Thirdly, he praieſh that they might abound in good workes, which are deſcribed by a ſimilitude, fruits of righteouſneſſe: Chriſtians being fruitfull trees. Ezech. 47, 12. Iſay 61, 3. By the cauſe efficient, which are by Chriſt. 3. By the end vnto the glorie and praife of God.

Coloſ. 1.

9. Cease not to pray for you, and to deſire that ye might be filled with knowledge of his will, in all wiſedome and ſpirituall vnderſtanding.
10. That ye might walke worthe of the Lord, and pleaſe him in all things, fruſtifying in all good workes, and increaſing in the acknowledgement of God.
11. Strengthened with all might through his glorious power, vnto all patience & long ſuffring with ioiſulneſſe.
12. Giuing thanks to the father which hath made vs fir

- to be partakers of the inheritance of the Saints in light.
 13. Who hath deliuered vs from the power of darknesse,
 and hath translated vs into the kingdome of his owne
 sonne.

The Exposition.

These words containe a praier and a thanksgiuing. In the
 praier, three things are asked. The first is the increase of the
 knowledge of Gods reuealed will in his word, and he deuises
 it into two parts: wisdome, which is not onely to know Gods
 word, but also to applie it to euerie action for the right and holy
 performing thereof; and spirituall vnderstanding, which is,
 when men by the assistance of Gods spirit, do conceiue the will of
 God in generall without applying.

Secondly, Paul praies for the fruits of this knowledge, which
 are foure. 1. To walke worthie of God, as good seruants do, who in
 their apparell, gesture, and all their doings, so behaue themselves
 that they may credit their masters. 2. to please God in all
 things, by approuing their hearts vnto him. 3. To be plentiful in
 all good works. 4. To increase in the acknowledgement of God.
 For the more anie increase in knowledge and experience in Gods
 word, the more shal they acknowledge God the father to be their
 father, Christ to be their redeemer, and the holy Ghost their
 sanctifier.

Thirldy, he praies that the Colossians may be strengthened, &c.
 11. where he notes the cause, Gods glorious power; and the ef-
 fects, which are three. 1. Patience, because it is necessarie that
 the goaly suffer many afflictions. 2. Long suffering, because
 often times the same afflictions continue long, 3. Ioyfulness,
 because the crosse is bitter.

The thanksgiuing is for a benefite, that God had made the
 Colos. sit for the kingdome of glorie: and the reason is, because
 he had made them members of the kingdome of grace.

1. The 3.

12. **T**He Lord increase you, and make you abound in
 loue one towards another, and towards all men:
 K cuen

euen as we doe towards you.

13. To make your hearts stable and vnblameable in holines before God, euen our father at the comming of our Lord Iesus Christ with all his saints.

2. *Thes.* 2.

16. Iesus Christ our Lord, and our God, euen the father which hath loued vs and hath giuen vs euerlasting consolation and good hope through grace.
17. Comfort your hearts, and stablish you in euery word and good worke.

1. *Thes.* 5.

23. NOW the very God of peace, sanctifie you thoroughout: and I pray God that your whole spirit and soule and bodie may be kept blameles vnto the comming of our Lord Iesus Christ.

* The mind or
vnderstanding
b The will
and affection.

FINIS.



A song gathered out of the Psalmes
containing the sobs and sighes of all
repentant sinners.

1 *A Preface to preparation of praier.*

Psalm. 143, 1.

Lord heare my praier, hearke the plaint that I doe make to thee:
Lord in thy natieue truth, and in thy iustice answer mee.

Psalm. 61, 1.

Regard O Lord for I complaine, and make my sute to thee:
Let not my words returne in vaine, but giue an care to mee.

2 *A confession of sinne with sorrow of heart.*

Psalm. 51, 5.

Behold, in wickednesse my kinde, and shape I did receiue:
And lo, my sinfull mother eke, in sinne did me conceiue.

The Sobs and Sighs of all repentant sinners.

And I wich euils many one, am sore beset about:
My sinnes increase, and so come on, I cannot spie them out.

69
Psal. 40. 14.

For why in number they exceed, the haire vpon my head:
My heart doth faint for verie feare, that I am almost dead.

verse 15.

Thus in me in perplexitie, is mine accombred spirit:
And in me is my troubled heart, amazed and affright.

Psal. 143. 4.

The wicked works that I haue wrought, thou setst before thine eie:
My secret faults, yea eke my thoughts, thy countenance doth espie.

Psal. 90. 8.

O Lord my God, if thou shalt wey my sinnes, and them peruse:
What one shall then escape and say, I can my selfe excuse.

Psal. 130. 3.

3 Praier for pardon of sinnes knowne and unknowne.

IN iudgement with thy seruant Lord, oh enter not at all:
For iustified be in thy sight, not one that liueth shall.

Psal. 143. 2.

And for thy pitie plentifull, O Lord I thee intreat:
To grant me pardon for my sinne, for it is wondrous great.

Psal. 136. 10.

O Lord what earthly man doth know, the errors of this life:
Then cleanse me from my secret sinnes, which are in me most rife.

Psal. 19. 12.

And keepe me, that presumptuous sinnes, preuaile not ouer mee,
And then I shall be innocent, and great offences flee.

verse 13.

4 Faith shewing it selfe in desire of reconciliation with God,

TO thee O Lord my God, lo I do stretch my crauing hands:
My soule desireth after thee, as doth the thirstie lands.

Psal. 143. 6.

As handmaids watch their mistres hands, some grace for to atchieue:
So I behold, thee Lord my God, till thou do me forgie.

Psal. 125. 2.

Lord turne thee to thy wonted grace, my fillie soule vp take:
O saue me not for my deserts, but for thy mercie sake.

Psal. 6.

5 Faith fighteth with distrust, and laboureth so overcome it.

MY soule why doest thou faint and quaille? so sore with paine oppress:
With thoughts why doest thou felie assaile? so sore within my brest.

Psal. 42.

Trust in the Lord thy God alway, and thou the time shalt see:
To giue him thanks with laud and praise, for health restorde to thee.

verse 11.

For why: his anger but a space doth last, and slacke againe:
But in his fauour and his grace, alway doth life remaine.

Psal. 30. 6.

The Sobs and Sighs of a repentant sinner.

verse 7.

Though gripes of griefe & pangs full sore, do lodge with thee all night:
The Lord to ioy shall thee restore, before the day be light.

Psal. 103, 8.

The Lord is kind and mercifull, when sinners do him grieve:
The slowest to conceiue a wrath, and readiest to forgive.

verse 13.

And looke what pittie parents doe are, vnto their children beare:
Like pittie beares the Lord to such, as worship him in feare.

verse 14.

The Lord that made me knowes my shape, my mould & fashion iust:
How weake and fraile my nature is, and how I am but dust.

6 Praier for regeneration and Gods holy spirit.

Psal. 51, 10.

O God create in me an heart, vnspotted in thy sight:
And cke within my bowels Lord, renew a stable spirit.

verse 12.

With thy free spirit confirme thou me, and I will teach therefore,
Sinners thy wayes, and wicked shall be turned to thy lore.

7 Praier for obedience to God in our liues and calling.

Psal. 119, 20.

MY soule is rauisht with desire, and neuer is at rest. (best.
But seekes to know thy iudgements hie, and what may please thee

verse 5.

O would to God it might thee please, my waies so to addresse:
That I might both in heart and voice, thy lawes keepe and confesse.

Psal. 26, 21.

In righteousnesse I doe intend, my time and daies to serue:
Haue mercie Lord and me defend, so that I do not swerue.

8 Praier for life euermlasting.

Psal. 106, 5.

And with thy sauing health, O Lord, vouchsafe to visit mee:
That I the great felicitie, of thine elect may see.

verse 6.

And with thy peoples ioy I may, a ioyfull mind possesse:
And may with thine inheritance, a glorying heart expresse.

9 A conclusion with praising of God.

verse 46.

THE Lord the God of Israel be blest for euermore:
Let all the people say Amen, praise ye the Lord therefore.

FINIS.